

THE CHURCH-EDIFICE IN 1937

Viewed from the southeast.

# FIFTY YEARS

*of the*

## BROAD STREET PRESBYTERIAN CHURCH

OF

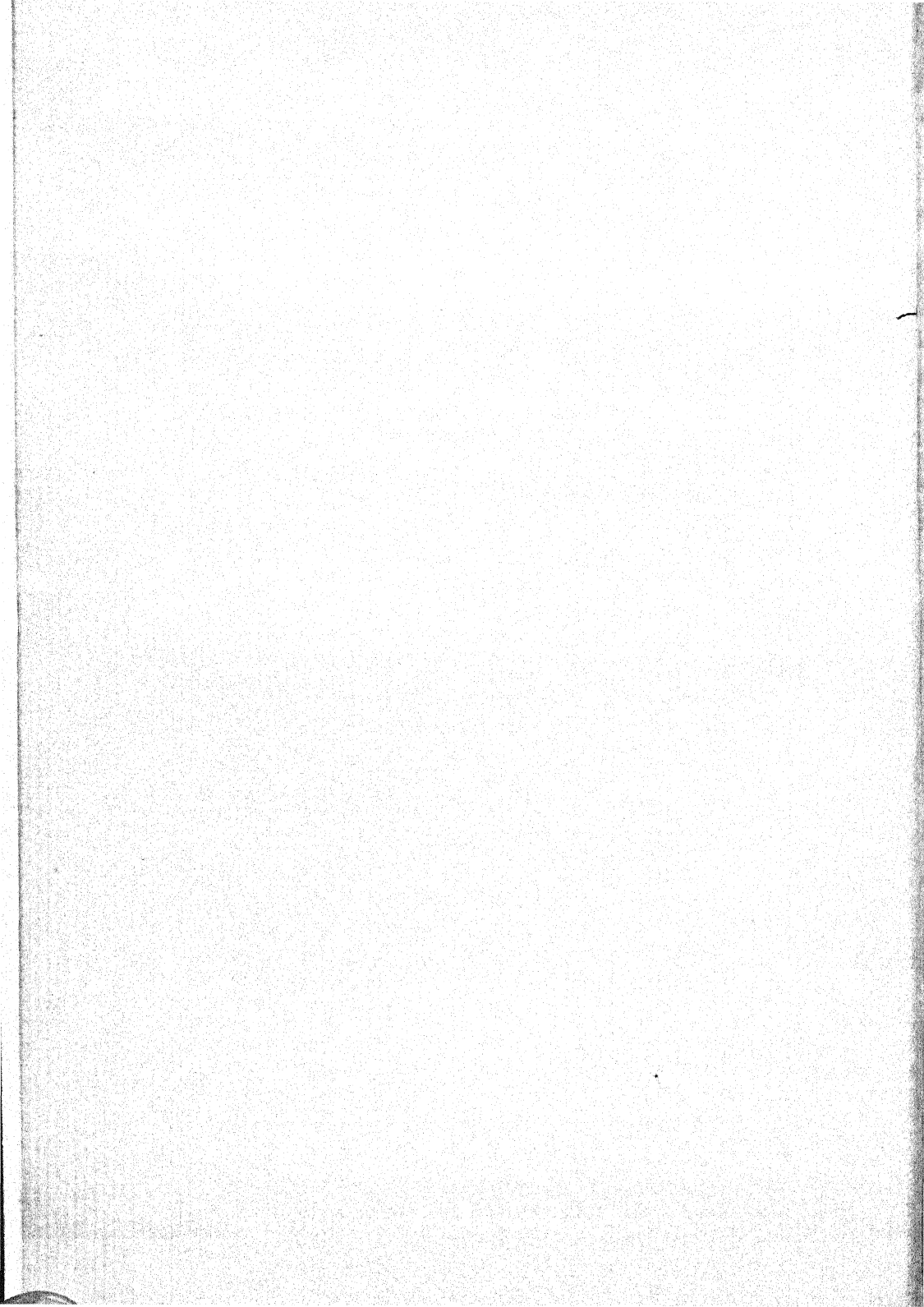
COLUMBUS, OHIO



'The house of God, which is the  
church of the living God, the  
pillar and ground of the truth.'

1937





## PREFACE

**H**ERE is a human view of a work of Divine grace for half a century, in one of the hundreds of Christian congregations in one American city. This record is a part of the semi-centennial observance, and is written to praise God for what He here has wrought, to thank Him for the privilege of service granted to His people and to encourage them still to faithful witness. The book has been prepared by a committee, with Mrs. Andrew Denny Rodgers presiding, and with sub-committees gathering materials from various sources, as formal records, books and pamphlets, church-bulletins and manuals, reports in newspapers and personal reminiscences.

It is specially gratifying to have contributions from two of the charter-members, Mrs. Aurelius B. Adair and Mr. Edward N. Huggins. Thanks are tendered to the band of seventeen young ladies who volunteered to search the old newspapers and other publications, and particularly to Mmes. Louis H. Ackerman, George C. Banning, Merrill J. Clymer, I. L. Engen, John S. Latta, James F. Merkel and Dwight E. Teegardin; to Misses Martha M. Bell and Jessie M. Heiner, and to some anonymous reporters, for the hundreds of items handed in, many of which have had first-rate value for the record. Mr. Frank Horn also has kindly loaned his valuable collection of bulletins, manuals and programs issued by the Church. Thankful acknowledgment is due to Dr. William W. Boyd, who wrote the chapters on the Trustees and the Biographical Sketches and parts of other chap-

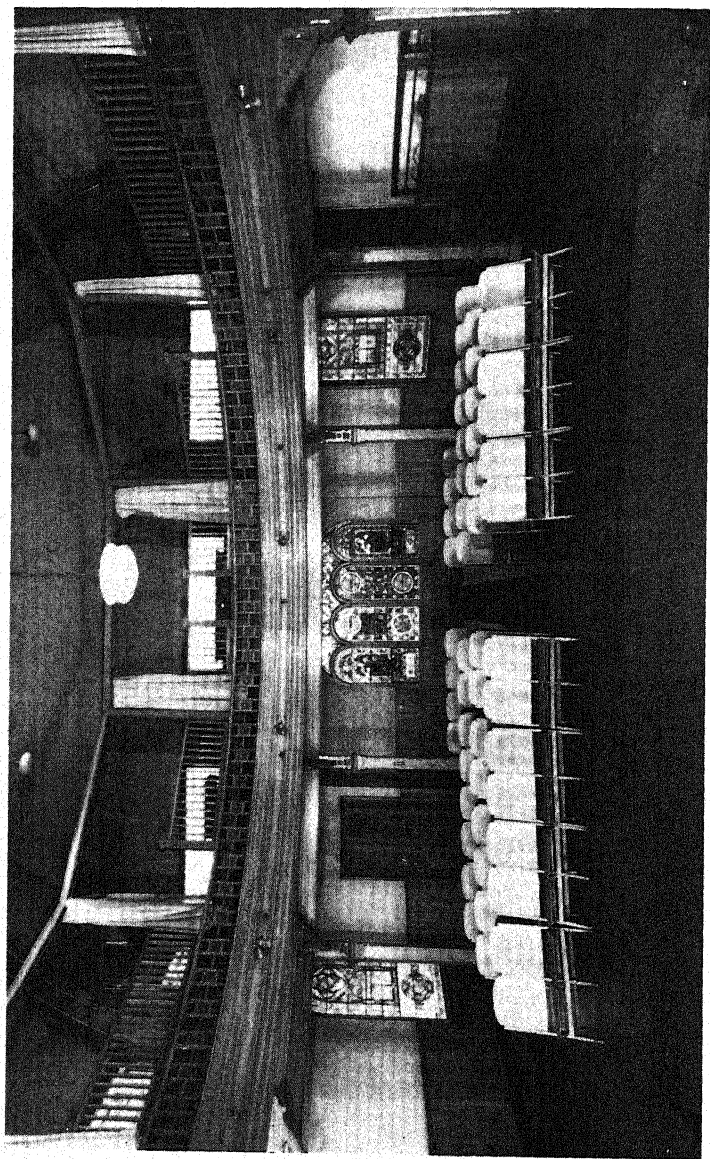
ters, has led in the arrangements for publication and has given wise counsel and valuable criticism on the whole work; and to Mr. Charles W. Jones for drawing the charts in the Appendix. The Committee is grateful also for the help of the many contributors and research-workers, especially to the writers on the main subjects: Mmes. Elmore E. Adel, John L. Davies, Samuel S. Palmer, Andrew Timberman and Ralph E. Westphal; Miss Clara E. Price, and Messrs. Alfred T. Copeland, Worthington Kautzman, Henry M. Meyers, Edwin D. Miner, Robert P. Thomas and Henry A. Williams.

The large possibility of error by misstatement, misinterpretation and omission is keenly felt. If a reader be disappointed in not finding the proper mention of some active person or thrilling event, let him be assured of the Committee's deep regret and reminded of the extreme difficulty of obtaining full and precise information. Fraternal greetings are extended to all the readers who have shared in the privileges of this Church or who bear any part in the great adventure to reconcile the world to God.

WILLIAM HAMILTON HANNUM  
*Editor*

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THE CHAPEL, AS USED TILL 1937

*Viewed from the south.*

# FIFTY YEARS OF THE BROAD STREET PRESBYTERIAN CHURCH

## I

### THE ORGANIZATION

*'The household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone.' (Ephesians 2:19,20)*

**T**HE Broad Street Presbyterian Church was an outgrowth of the First Presbyterian Church of Columbus, whose founder was Dr. James Hoge. He was born at Moorefield, Virginia, (now the seat of Hardy County, W. Va.) He was licensed to preach by the Presbytery of Lexington, Va., and was sent by the General Assembly, meeting at Philadelphia, as a missionary to Ohio.

In 1805, when 21 years old, he reached Springfield, Ohio, in frail health and weakened by serious accidents that had happened on the long horseback journey over mountains and rivers and through dangerous forests. At Springfield he met the members of the Supreme Court of Ohio, who were on the way to Franklinton to hold court there. This was a settlement made in 1797 on the west bank of the Scioto River. The missionary accompanied the justices and on their invitation conducted a service in the room where court was to be held.



His preaching thus begun proved so acceptable that on the 8th of February, 1806, a petition for his pastoral services was signed by the 13 members of the Church, and the call was dated the 25th of September, 1807, having been written by Lucas Sullivant. It was he who in 1811 erected and presented the first church-edifice on the west bank of the river. It was a small brick building, but as it was not well protected it was soon destroyed in a storm. About 1813 the minister began preaching in a log-cabin east of the river, at what is now the corner of Spring and Third Streets in Columbus. The second church-building was erected in 1815 near the site of the first in Franklinton. The third was built a few years later in Columbus, on the southwest corner of Front and Town Streets, and on account of its peculiar form, presenting three gables on Town Street, it has been called 'Trinity in Unity.' This was soon superseded by the fourth edifice, erected in 1828 on the southwest corner of State and Third Streets, opposite the Capitol. It was long considered 'the largest and handsomest building in the city.' It is still well remembered by many. It was succeeded over 30 years ago by the present edifice on Bryden Road at Ohio Avenue.

From that First Church four churches have grown directly, the last of them being the Broad Street Church. Dr. Hoge was the pastor of the First Church from 1807 to 1857, and his death occurred in 1863. Hon. Chauncey N. Olds, a leading member of his Church, is quoted thus: '... the impress of his intellect and heart and life is stamped upon our State benevolent institutions, our common-school system and all the best elements of our Christian civilization.' During the half-century of his pastorate his Church is said to have become the strongest religious organization in the city.

Dr. Hoge was followed for 20 years by ministers who

served for comparatively short terms. On the 4th of October, 1883, Rev. Francis E. Marsten was installed. The First Church was then probably, in the number and influence of its membership, one of the strongest Protestant bodies in Columbus, occupying one of the most beautiful church-edifices.

Mr. Marsten, being of a nervous, energetic temperament, soon thought of changes to be made. As the Second Church was almost opposite on Third Street, and the Westminster Church was only three blocks to the east, the three churches closely grouped in the centre of the city seemed too crowded for the best work, and as the trend of residence was to the east, he began to plan for a unified body to be organized on that side. There were however some members, especially the older ones, who lived near by and loved the old building, who were unwilling to leave the familiar spot.

The first public step in the plan was the opening of a Sundayschool, of children from families belonging mostly to those three churches. About the close of the year 1884, by action of the Session of the First Church, a room previously used for a store, at 664 East Long Street, was rented. It was neatly furnished as a chapel and called Gospel Hall. Sundayschool was held here at 2:45 P.M. and the preaching service at 3:45, the first such service being held probably on the 4th of January, 1885. The attendance grew rapidly and within the year the enterprise was recognized as permanent.

When that work had been going on a year or more, Mr. Charles A. Bowe proposed that if the company would purchase a lot he would build a chapel at a cost of \$1,500. Meetings were held in the winter of 1886-7 to consider the formation of a church. The early pages of the Trustees' record show occasional business-meetings, the purchase of the lot on Broad Street at Garfield Avenue,

and the appointment of committees to solicit funds, to present plans for a building and to prepare papers for incorporation. The first of the meetings thus shown was on the 5th of January, 1887, and the record has the signatures of 92 organizers:

A. Dobbie  
 A. D. Rodgers  
 W. S. Ide  
 H. A. Lanman  
 A. B. Adair  
 Joseph H. Dunn  
 Geo. K. Nash  
 Thomas J. Duncan  
 A. A. Hall  
 John D. Shannon  
 E. K. Stewart  
 John N. Eldridge  
 John F. Oglevee  
 John C. L. Pugh  
 David S. McNaughten  
 Chas. A. Bowe  
 S. P. Peabody  
 H. M. Peabody  
 Eliza G. Rodgers  
 Hattie M. Adair  
 L. B. Dunn  
 Martha L. Bowe  
 Julia B. Ide  
 C. D. Little  
 Mary C. Ewing  
 Wm. Ewing  
 Carrie G. McConnell  
 E. Glenn  
 Esther A. Lanman  
 Gertrude D. Eldridge  
 Effie Jane Harris  
 Mahala Stitt  
 Flora Field Sharp  
 Abram Sharp  
 Elinor W. Sharp  
 E. R. Sharp  
 Julia A. Nichols  
 Mary D. Earl

Kate E. Hutchinson  
 S. G. Hutchinson  
 Bessie Shannon  
 B. Lillian Shannon  
 John M. Nichols  
 R. D. McCarter  
 C. W. Denton  
 Robt. M. Shannon  
 Henry C. Taylor  
 E. B. Lanman  
 G. B. Lanman  
 Alexander McConnell  
 L. R. McConnell  
 Elizabeth H. Merrick  
 Nellie Merrick  
 Martha Sturgeon  
 Imogen Stewart  
 Florence N. Harrington  
 Wm. G. Harrington  
 George O. McDonald  
 Mary A. McDonald  
 Mary L. Young  
 Jane Williams  
 W. H. Jones  
 Willis Houser  
 Susan E. Houser  
 Edna Adelia Archer  
 Effie B. Eagleson  
 Thos. Laughridge  
 M. B. Laughridge  
 Mrs. Eliza M. Dunlop  
 Miss Jennie Dunlop  
 Sam'l Dunlop  
 Mrs. Sarah J. Field  
 Silas N. Field, Jr.  
 Mrs. Margaretta K. Ebbert  
 Anna R. Ebbert  
 Isa B. Ebbert

Margaret R. Ebbert  
Anna L. Trimble  
Ned F. McManigal  
Mrs. Ned F. McManigal  
W. H. Todch  
Mrs. Flora B. Todch  
Mary C. Merrick  
James Meikle

Isabella Meikle  
Mrs. Eva Ewers  
Edward N. Huggins  
J. Huggins  
Jennie B. Hall  
Foster Copeland  
Frank J. Shedd  
Annie M. Shedd

Of these names 59 are found in the list of charter-members in the minutes of the Session. There were 33 who, though in January recorded as organizers, were not entered in the following September as received by letters of dismission into the new church, and some of them never joined it. The name, J. Huggins, is considered erroneous, the correct name not being determined.

The incorporators, as recorded in the office of the Secretary of State, of Ohio, were Andrew Dobbie, George K. Nash, Henry C. Taylor, John D. Shannon and W. S. Ide.

The work on the building, on the present site of the church-edifice, but on Garfield Avenue back from Broad Street, was begun about the 1st of April, 1887. On the 13th of that month, at a meeting of the Presbytery of Columbus, held at London, Ohio, a minute was entered: 'Elder John D. Shannon reported the incorporation of a society to build a Presbyterian Church at the corner of Broad Street and Garfield Avenue, Columbus, and asked the Presbytery to appoint a commission to organize the church when the way may be clear. The request was granted, and Wm. E. Moore, N. S. Smith and F. E. Marsten, ministers, and Raymond Burr, John Nichols and Alfred Thomas, ruling elders, were appointed a commission with power to act in the case.'

In April, 1887, Mr. Marsten was still considering a pastoral call to the new Fifth Avenue Church. That was mainly a reorganized form of the old Hoge Church on Park and Vine Streets, some of whose members, with

others from the churches down town, had been holding services in a store-room on High Street at West Fourth Avenue. The Fifth Avenue Church was later reorganized as Olivet Church on King and Hunter Avenues, and still later as Northminster on King and Forsythe Avenues.

The work on the Broad Street Church made good progress and by the end of May the foundation of the structure, called through past years the Chapel, was laid and ready for the walls of the basement. This had been accomplished by a skilful builder who had constructed a drain to divert a strong underground stream that was found there. This triumph was celebrated with a festival given by the ladies, the first of a long series, and it was a grand success, yielding a clear profit of \$130 toward the furnishing of the Chapel.

During the summer the Society used the chapel of the Broad Street Methodist Episcopal Church on Washington Avenue, afternoon services being conducted by the Presbyterian ministers of the city. At a meeting in June a resolution had been passed to organize the church on the 15th of the following September. In July, at a meeting in the house of Mr. Andrew Dobbie on Broad Street, it was resolved to proceed with the organization, and the participants in that act were Messrs. Charles A. Bowe, Andrew Dobbie, Aurelius B. Adair, Milbury M. Greene, Henry A. Lanman, George K. Nash and John Hayes, of the First Church; John D. Shannon and Albert A. Hall, of the Second; and Joseph H. Dunn, of Trinity Protestant Episcopal Church.

The first formal congregational meeting was held on Monday evening, the 19th of September, at the Methodist Church, to perfect the church-organization. Dr. Moore was chairman and Mr. Raymond Burr clerk. The office-bearers then chosen were: Elders Charles A. Bowe,

John D. Shannon, John N. Eldridge, Albert A. Hall, Foster Copeland and John F. Oglevee; and Deacons John C. L. Pugh, William A. Burt, Alexander McConnell, Aurelius B. Adair, Edward N. Huggins and James Meikle.

The minutes of that meeting give the list of persons received by letter:

Adair, Aurelius B.  
 Adair, Hattie M., Mrs.  
 Archer, Edna A., Miss  
 Archer, Maud D.  
 Beggs, Elinor, Mrs.  
 Beggs, Nellie, Miss  
 Bothwell, George T.  
 Bowe, Charles A.  
 Bowe, Martha L., Mrs.  
 Burt, Mary A., Mrs.  
 Burt, William A.  
 Clinger, Delia A., Mrs.  
 Conner, Emma, Mrs.  
 Copeland, Foster  
 Denton, Charles W.  
 Denton, Lilly S., Mrs.  
 Dixon, Hester Ann, Mrs.  
 Dunlop, Eliza A., Mrs.  
 Dunlop, Jennie, Miss  
 Dunlop, Samuel  
 Dunn, Joseph H.  
 Dunn, Lauretta B., Mrs.  
 Eagleson, Effie B., Miss  
 Earl, Mary D., Miss  
 Ebbert, Allen P.  
 Ebbert, Anna R., Miss  
 Ebbert, Isabella B., Miss  
 Ebbert, Jonathan  
 Ebbert, Margaret R., Miss  
 Ebbert, Margaret R., Mrs.  
 Eldridge, John N.  
 Ewers, Eva Flora, Mrs.  
 Glenn, Eliza E., Mrs.  
 Green, Martha K., Mrs.  
 Hageman, Carrie, Mrs.

Hageman, Morris  
 Hall, Albert A.  
 Hall, Jennie B., Miss  
 Hall, Jennie E., Mrs.  
 Haller, Kate M., Mrs.  
 Hammond, Clara, Mrs.  
 Hammond, George D.  
 Hanson, Sarah P., Mrs.  
 Harrington, Florence N., Mrs.  
 Harrington, William G.  
 Harris, Effie J., Mrs.  
 Harris, Ephraim L.  
 Houser, Susan E., Mrs.  
 Houser, Willis  
 Huggins, Edward N.  
 Hutchinson, Kate E., Mrs.  
 Johnston, Calvin C.  
 Johnston, Susan A., Mrs.  
 Kirkpatrick, Anna, Miss  
 Kirkpatrick, Annie, Mrs.  
 Kirkpatrick, Hattie, Miss  
 Kirkpatrick, John  
 Kirkpatrick, Madge, Miss  
 Lanman, Edward B.  
 Lanman, Esther A., Mrs.  
 Lanman, Georgiana B., Mrs.  
 Laughridge, Mary B., Mrs.  
 Laughridge, Thomas  
 Lilley, Anna, Miss  
 (Mrs. George W. Williard)  
 Lilley, Harriet T., Miss  
 Lilley, Ida C., Mrs.  
 Lilley, Mitchell C., Jr.  
 Lilley, Mitchell C., Sr.  
 Little, Cynthia D., Mrs.



McClure, Ada, Mrs.	Pugh, John C. L.
McClure, William T.	Rodgers, Eliza G., Mrs.
McConnell, Alexander	Shannon, John D.
McConnell, Lizzie R., Mrs.	Shannon, B. Lillian, Miss
McDonald, George O.	Shannon, Mary E., Mrs.
McDonald, Mary A., Mrs.	Shannon, Robert M.
Meikle, Isabella, Mrs.	Shedd, Anna A., Mrs.
Meikle, James	Shinnick, Daisy, Mrs.
Merrick, Elizabeth H., Miss	Stewart, Imogen, Mrs.
Mills, Catherine, Mrs.	Stitt, Mahala, Mrs.
Nichols, Julia, Mrs.	Sturgeon, Martha, Mrs.
Nutt, Lilly A., Miss	Taylor, Margaret L., Miss
Oglevee, John F.	Trimble, Ann P., Mrs.
Peabody, Carrie L., Miss	Walters, Lizzie, Miss
Peabody, Hallie M., Mrs.	Walters, Mary, Miss
Peabody, Sargent P.	Williams, Jane, Miss
Phelps, Julia, Mrs.	Young, Mary L., Mrs.
Prentiss, Martha K., Mrs.	

Of the 104 charter-members at least eight are still living: viz. Mrs. Aurelius B. Adair, Mrs. Albert A. Hall, Mr. Edward N. Huggins, Miss Anna Lilley, (Mrs. George W. Williard), Mrs. Ada B. McClure, Miss B. Lillian Shannon (Mrs. Charles L. LaMonte) Miss Margaret L. Taylor and Miss Jennie B. Hall (Mrs. Charles A. Bruce), and at least six are still on the roll of this Church.

On the next day the Presbytery, meeting at Midway (now Sedalia) made the following record: 'The commission appointed to organize a church in Columbus presented its report, viz. that on the 20th of September instant, the commission met and received the certificates of 105 persons desiring to be organized into a Presbyterian Church. Four ruling elders and two deacons were chosen by the people and duly installed by the commission in accordance with Form of Government, Chapter XIII, Section IV, the congregation having unanimously adopted the term-service in the election of elders and

deacons—Form of Government, Chap. XIII, Sec. VIII. The commission recommended that the church be taken under the care of Presbytery under the name of Broad Street Presbyterian Church of Columbus. The report was adopted.' That confirmed the essential action that brought this Church into existence.

The number of persons reported by the Commission is one greater than as recorded in the Session's minutes. A possible explanation is that the Commission may have counted Mr. Stephen G. Hutchinson, who was received not by letter but on profession of faith. He was chosen as an elder and thus served until his death in 1895.

In September Mr. Marsten presented his resignation of the pastorate of the First Church. On the 4th of October the congregation extended a call to him, and on the 17th of that month the Presbytery made this record: 'The Rev. Francis E. Marsten requested the Presbytery to dissolve the pastoral relation existing between him and the First Presbyterian Church, Columbus. The congregation of the First Church, through their commissioners, J. William Baldwin and E. A. Fitch, presented the certified action of a meeting held at the request of the Pastor, Oct. 10, 1887, instructing them to join with him in this request. The request was granted to take effect at once. The Rev. Wm. E. Moore was directed to preach in the First Church on next Sabbath and declare the pulpit vacant.' This entry follows: 'A call for the pastoral services of the Rev. Francis E. Marsten was presented by Jno. D. Shannon and S. G. Hutchinson, Commissioners from the Broad St. Presbyterian Church, Columbus, which was read and, being found in order, was put in the hands of Mr. Marsten, and by him accepted, with the request for permission to hold it for the present. The request was granted.'

In the congregational meeting of the 19th of September 103 members had been enrolled, 100 being from Presbyterian churches in Columbus; 71 from the First Church, 19 from the Second, 5 from Westminster, and 5 from Fifth Avenue; and there was 1 each from Trinity Protestant Episcopal Church, from Broad Street Methodist Church and from the Presbyterian Church of Jamestown, N. Y.

As an example of the minister's zeal in the movement, Mr. Copeland told this incident: 'I had not asked for my letter when the exodus came. I was out of the city and did not know what was on hand, but Dr. Marsten took my letter from the First Church and put it in the Broad Street Church at the organization, so that I was a charter-member without my knowledge.' Mr. Copeland, unwilling to adopt an irregular course, continued his membership in the First Church, but later regularly joined the Broad Street Church.

In October Mr. Marsten stated his acceptance of the pastorate of the new body and his first sermon in that relation was delivered on the 22nd of that month in the chapel of the Broad Street Methodist Church. From that time the mid-week services were held at the pastor's residence, 588 East Long Street.

The basement of the chapel on Garfield Avenue was completed with no superstructure but a roof, at a cost said to have been \$31,000, probably including the lot. The funds were raised only by strenuous labor through Session and Trustees, the minister and all groups that could be mobilized for agitation and solicitation. The Women's Society contributed \$5,000.

Christmas of 1887 was a day of double rejoicing, for then, at 11 A.M., the congregation worshipped for the first time in the basement of the new chapel, the Sunday-

school was organized at 3 P.M. and a festival of song was to be held at 7:30 P.M. Whether that festival actually occurred is not clear, for that night there was a fire in the building, but the damage was repaired in time for the services on the next Sunday.

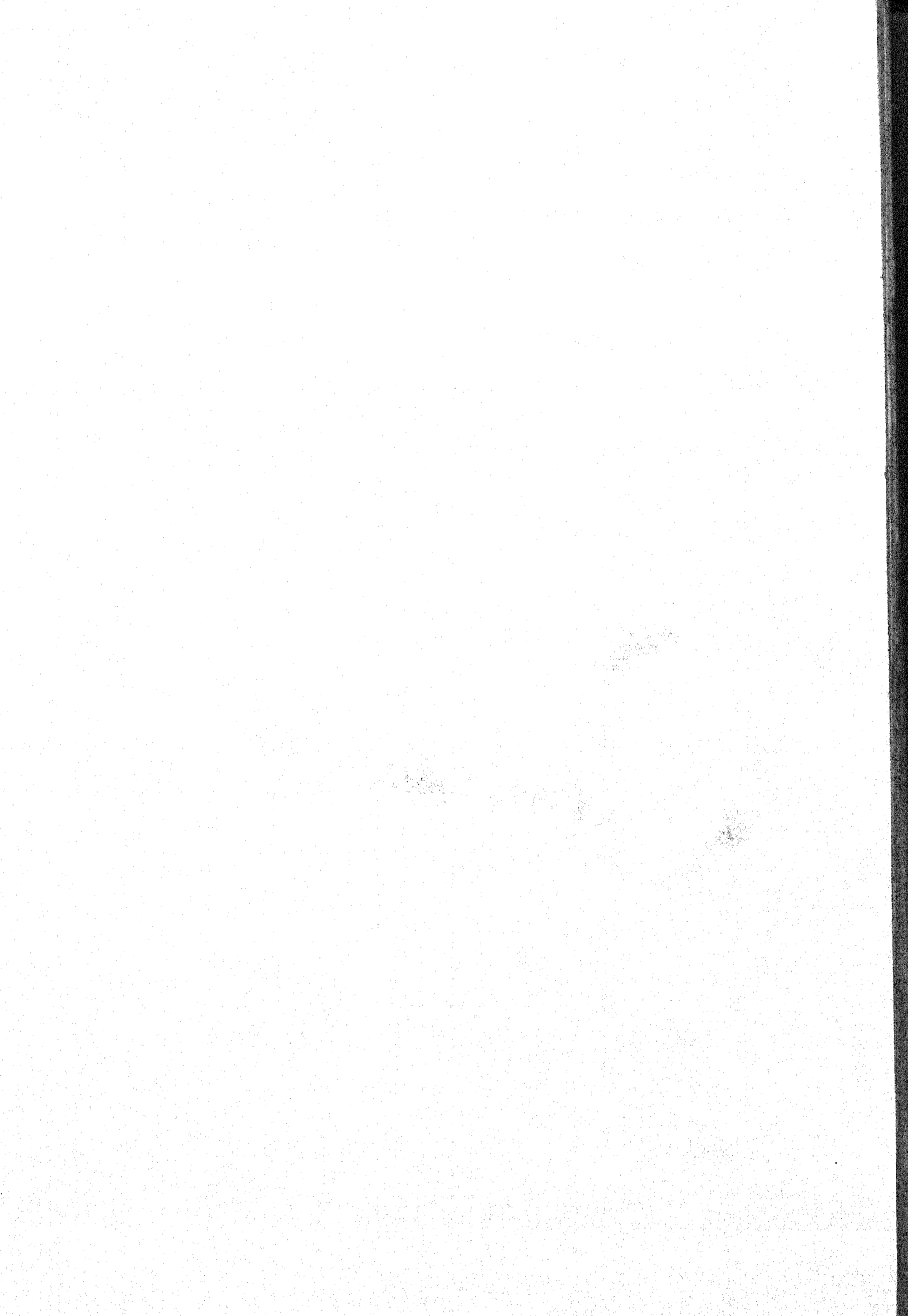
Afternoon services were later begun in the chapel, following the session of the Sundayschool. The minister occupied a platform about a foot high at the centre of the north wall but when the spacious chapel was completed, with its high platform at the south end and the gallery around the other three sides, the preaching service was held there in the morning, with the Sundayschool in the afternoon.

On the second Sunday of January, 1888, the first communion-service in the building was held, with a preaching service in the evening. At that time the seating capacity of the room was taxed at all services. It was hoped to have the Easter-service (on the 1st of April), in the completed auditorium of the chapel, but that proved impracticable, and the first service on the main floor was on the 22nd of that month. There were seats for 750 persons, on the main floor and gallery, and they were usually all filled.

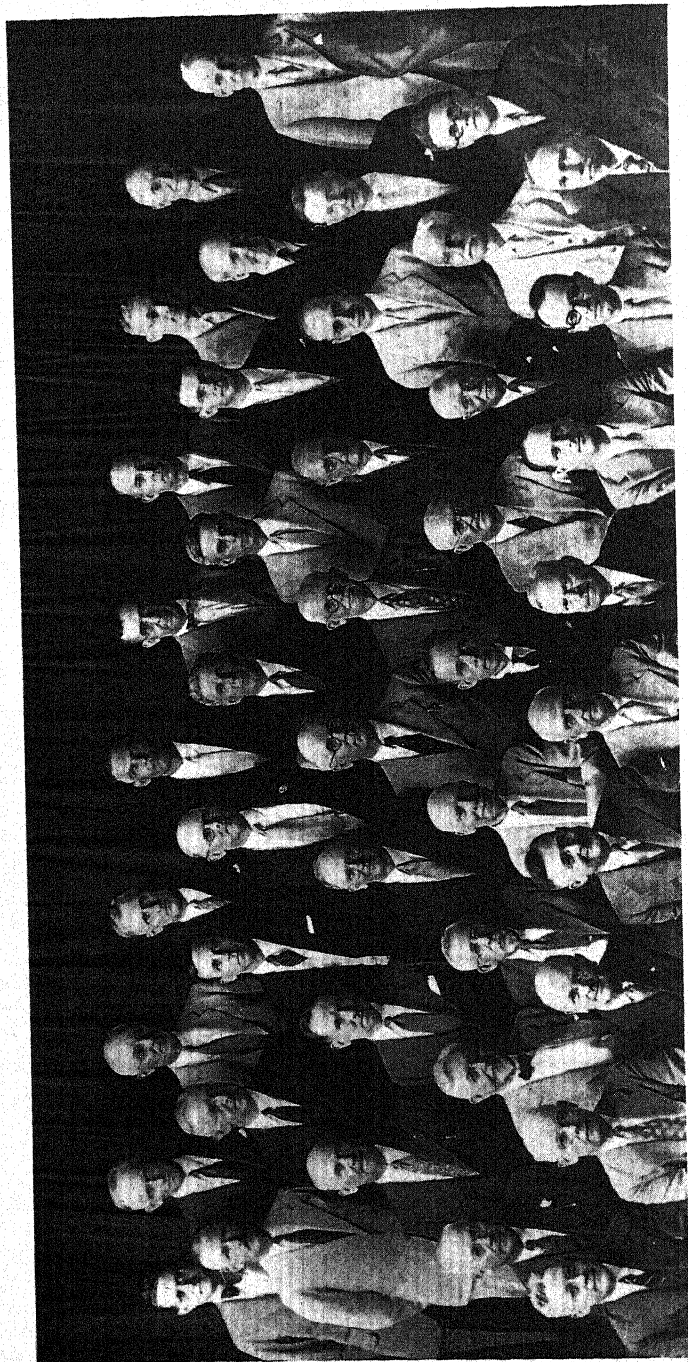
The first infant baptisms in this Church, so far as shown in the records, were of two daughters of the McCarter family, on the 26th of March, 1888, and the first boy baptized was Raymond K. Johnston, on Easter, the first of April.

Subscriptions were then being urged for payment on that stage of the building, and plans were being made for the early construction of the main church-edifice. The formal opening of the chapel was on the 10th of June. As that period had been marked by the activity of the young people, the evening service on that day was

under the charge of the Society of Christian Endeavor. The first anniversary of the Church was observed on the 23rd of September, the pastor's subject being 'A Review of the Year.' On Tuesday, the 2nd of October, 1888, the dedication of the chapel and the installation of the pastor took place, four ministers of Columbus and three from outside taking parts.







### THE SESSION AND PASTOR, AS IN 1934

*From left hand, front row:* H. R. Vance, E. C. Sharpe, A. W. Reynolds, C. W. McGavran, J. L. Davies Sr., H. A. Williams, J. D. Garrett, S. K. Coffman, C. T. Marshall.  
*Second row:* Frank Horn, W. W. Boyd, J. W. Quillin, Foster Copeland, Dr. J. Harry Coffton, Andrew Timberman, W. C. Bracken, W. G. Harrington, M. W. McIntyre.  
*Third row:* E. P. Tice, A. T. Copeland, J. F. Elder, E. M. Balderidge, J. S. McKelvey, B. P. Doty, J. S. Cole, E. W. Woodruff.  
*Fourth row:* C. A. Trowbridge, H. J. Holloway, E. C. Anstaett, L. B. Jones, H. H. Johnson, C. F. Johnson, Elbert Evans, E. S. Mathias, Edward Johnson.  
*Fifth row:* H. M. Sayre, W. D. Inglis, J. C. Graebing, V. G. Miller, J. A. Kopley, R. P. Thomas, J. H. Eagleson, L. A. High, A. B. Peckinpugh.

## II

### THE SESSION

*'Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers.'* (Form of Government, Chapter V)

THE Form of Government of the Presbyterian Church in the United States of America, Chapter III, Section II, provides: 'The ordinary and perpetual officers in the Church are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders; and Deacons.' As the Church is a community based on spiritual relations, it must have officers; and those officers whose functions are more strictly spiritual must exercise the main authority in the local body as well as in the national. The local authority is vested in the minister and elders, in their organized body known as the session. The session is thus the official nucleus of the congregation, and a review of its acts gives a picture of the life of the church.

At the congregational meeting, in the Broad Street Methodist Episcopal Church, on the 19th of September, 1887, for the organization of the Broad Street Presbyterian Church, 6 elders were chosen; Messrs. Bowe, Shannon, Hall and Copeland, who had previously served as elders; and also Messrs. Eldridge and Oglevee. On the 7th of April 1888, three additional elders were elected, Messrs. Adair, Harrington and Johnston. They first acted as members of the Session on the 27th of May of that year.

For the first year the minutes were kept by temporary clerks but Mr. Copeland served for some time. He once stated that one of Dr. Marsten's innovations was to have him, as clerk of the session, read the notices from the platform in the service, there being no printed bulletin. On the 21st of October, 1888, a meeting was held for the election of a clerk. Mr. Adair was chosen and he continued in that office until 1920, when he sustained an injury, which led to his death on the 20th of April, 1921. On the 31st of May of that year Mr. Marion W. McIntyre was elected clerk, and he has served to the present day.

This Session has had in these 50 years but three regular presiding officers, the pastors, and but two stated clerks. The records have always been models of completeness and accuracy, and are said never to have had an adverse criticism entered in them in the inspections made by the Presbytery of Columbus. It may be added that those two clerks have not limited their services to records and correspondence, but have given such assistance in public ordinances as has greatly contributed to order and dignity.

The rotary system in the service of elders was put into effect by a resolution of the 16th of September, 1888, that the term should be three years, and that as the session then consisted of seven elders the two youngest should have a term of one year, the two next youngest two years and the three senior members three years. Thus Elders Harrington and Copeland were chosen for one year, Adair and Johnston for two, and Shannon, Bowe and Hall for three. A request was also then made to the congregation to elect two additional members at the approaching annual meeting.

Care to preserve a clear understanding with the singers is shown by a resolution recorded on the 17th of

September, 1888, that 'all notices between the Session and the members of the choir be signed by the Moderator and the Clerk.' The method of giving notices in the services is indicated by an action of the 21st of October of that year, declaring 'the sense of the meeting that Elder Shannon continue reading the notices before the Congregation.'

The minutes of the 12th of May, 1893, contain a report of the laying of the corner-stone of the church-building on the 3rd of May, at 3:30 P.M. Several years had been required for the financial and architectural planning of the main edifice and for the first part of the construction. The building was modelled, at the pastor's suggestion, after Trinity Church in Boston, Massachusetts. One casualty occurred in the work, by the fall of a man from the scaffold of the tower. The dedication was held on the 14th of October, 1894, preceded by services for 10 days. The opening event was a concert to install the great electric organ, with Clarence Eddy of Chicago presiding. On Sunday, the 7th, Dr. Marsten gave two appropriate discourses. Next came a Sunday-school convention, with President Sylvester F. Scovel of the University of Wooster as the chief speaker. Then the Synod of Ohio met in the Church, with an opening sermon by the Moderator, Dr. A. A. E. Taylor, Pastor of Westminster Church and former President at Wooster. At the mid-week service, Dr. William C. Roberts, Secretary of the Board of Home-missions and former Pastor of the First Church of Columbus, spoke. Then followed a young people's rally and then a recognition-service, addressed by representatives of various denominations. At the dedication Dr. J. P. Stratton of Circleville, Ohio, gave a discourse on behalf of the Presbytery of Columbus.

The platform, at the north side of the auditorium, had



a small lectern in the centre and a high pulpit at the west end. The organ was regarded as one of the grandest of its kind in this country. The console was in the centre of the choir-loft, which was at the rear of the platform. To meet the cost of the organ a fund was raised in the following year, and one member of the Church offered to add 20 percent to all such subscriptions received by the 1st of June, 1895. In April of that year the Men's League cleared \$400 for the fund by giving an organ-recital. The communion-table was several yards east of the platform. For seating, double chairs with folding bottoms, of a style then popular, were used. These were sold to the people at \$5 apiece, but without conveying exclusive right of occupancy, for sittings were assigned annually. The Pastor made out a scheme of memorial windows and interested various families in their installation. That included the windows in the east and west walls and in the bay (or south transept). These are described elsewhere.

In June, 1893, a committee on pulpit-supply for the summer was appointed, with a limit of expense to ten dollars a Sunday. For several years a mission had been maintained, growing into the Nelson Memorial Church, and in January, 1894, the session held a meeting at that Church and admitted to membership all who presented themselves for examination; that Church having not then become an independent body.

A record of July, 1898, shows an action by the congregation to extend a pastoral call to Rev. Samuel S. Palmer, and the first meeting of the session with him presiding as moderator was on the 7th of October of that year.

In June, 1899, comes the first allusion to the use of individual cups in the communion. In April, 1901, it was decided to have a printed program for the Easter



service, to be paid for out of the Session's fund, and this appears to have been the beginning of such programs for the services.

In May, 1904, the Pastor was authorized to extend an invitation to the General Assembly to meet in this Church the next year. That invitation not being accepted, a similar authority was given in April, 1906, for the Assembly of 1907 and that was accepted. In November, 1904, the Session recommended the celebration of the 100th anniversary of the first sermon preached in Columbus by Dr. James Hoge, and invited the other Presbyterian churches of the city to unite in the celebration.

In 1908 when the auditorium was enlarged, solid pews were put in instead of the old upholstered folding seats. In October of that year a resolution was adopted to notify members of the congregation that seats would not be held for them in the morning services after 10:30, and no reservations would be made for the evenings; and a later action declared all seats free from the 1st of January, 1912. This would imply the rental or fixed assignment of pews up to that date, though an announcement-card of 1895 declared seats free to the public.

In December, 1912, action was taken to hold the annual meeting for election of officers etc. on the third Wednesday evening in January, 1913, in order 'to conform to the laws.' This seems to refer to civil ordinances and to indicate a becoming obedience rather than penitence for some laxity in observance.

Passing over administrative matters for a long period of normal growth, we notice that in November, 1927, the Session directed a congregational meeting to be called for the 14th of December to consider the choice of a successor to the Pastor. This assumes his intention to resign. At the same time a committee was appointed to



recommend to that meeting a salary to be fixed for the pastor emeritus. On the 18th of January, 1928, the meeting was called to hear the committee's report. The choice for the pastorate fell on Rev. J. Harry Cotton. He had been strongly recommended for the charge here by Dr. Palmer and by Dr. Charles F. Wishart, President of the College of Wooster, and the call was accordingly tendered. On the 8th of April a letter from Mr. Cotton was presented before the Session accepting the call from the 1st of the next October. At Dr. Palmer's suggestion the letter was ordered to be published in the Church-bulletin and to be read to the congregation on the following Sunday. In May the installation of Dr. Cotton was fixed for the evening of the 7th of October, 1928, and Dr. Palmer's tentative plan for the service was approved. At the meeting of the Session on the 2nd of October Dr. Cotton for the first time acted as moderator. On the following Sunday he preached his first sermon as pastor and in the evening he was installed.

On the 5th of March, 1929, consideration was given to the rotary system as applicable to all officers of the church, and in April a recommendation was made to the congregation to begin that plan at the election of a year later. That principle had been in operation in the Session from 1888. In December, 1929, the Session requested the congregation to modify the system by a provision that on any board of the Church a member who had served 25 years should be eligible for reelection.

Also the plan was considered of securing young men to act as ushers, and this was later adopted, with great satisfaction to the people. Mr. McManigal had long been the leading usher, having a special personal fitness to welcome people coming to services. Elder John M. Thomas then served for some years as head-usher, and Mr. Robert M. Adair has by his service in that post

added much to the comfort of the congregation and to the order in the services.

On the 7th of May, 1929, a committee was appointed to arrange a retreat for the Session, to be held early in the fall at some place out of the city, where the members would spend a day in prayer and in planning the work of the Church for the fall and winter. This project was carried out and has been continued each year. There has usually been a prepared scheme of topics and questions, which were earnestly and profitably discussed, with an address by an able speaker of pastoral experience, and these features, with friendly intercourse at the table and on walks at recesses, have made the annual retreat a memorable and blessed occasion.

On the 13th of July, 1930, action was taken to call a meeting of the congregation to consider the purchase of a manse, and this was approved and was soon carried out by the acquisition of a comfortable house in a pleasant neighborhood, at 2430 Brentwood Road, in Bexley, east of the city.

On the record for the 16th of November, 1930, is found a mention of arrangements for the Session to attend the funeral of Dr. Palmer on the next day. The members who had been active in the Session at the time of his retirement were designated as honorary pall-bearers. At the same meeting plans were made for a service in his memory, contemplating participation by the Presbytery and by the churches of Columbus. Some weeks later the congregation decided to secure a portrait of Dr. Palmer and on the 21st of June it was formally presented. It was hung on the west wall of the auditorium, where it has remained to the present year. It is a vivid likeness of him as he was in the latter part of his pastorate here. It was painted by Mr. Claude D. Newell of Pittsburgh, Pa.

In the meeting of the 21st of November, 1930, notice was taken of the honor extended to Dr. Cotton in an invitation from the Board of Foreign Missions to serve in the 'Joseph Cook Lectureship.' The Session recognized the advantage of such an appointment not only to Dr. Cotton but also to this Church, in the value of this broadening experience, and voted to recommend the granting of the leave. Dr. and Mrs. Cotton accordingly left in July, 1931, and arrived back in Columbus in the following March. The record for the 27th of that month shows him again acting as moderator, and on the 5th of April extended entry is made of a resolution of the Board of Foreign Missions, adopted on the 21st of March, setting forth the Board's grateful appreciation of the generosity of this Church in lending Dr. Cotton for the lectureship, and the Board's recognition 'of the devotion and ability with which he had fulfilled his commission.' A brief sketch of Dr. Cotton's life is given in a later chapter.

The minutes of the 1st of March, 1931, show the acceptance by Dr. Robert H. Beattie, of the Lafayette Avenue Presbyterian Church of Buffalo, New York, of the invitation extended to him to act as minister of this Church during Dr. Cotton's absence. The meeting of the 20th of September was the first at which Dr. Beattie was moderator. His gracious and effective service for those months is thankfully remembered. On his departure he was much missed, and the news of his death in November 1932, was a sad blow to his friends here.

On the 7th of November, 1933, notice was taken of the fact that this Church would be 50 years old on the 19th of September, 1937, and it was resolved to inaugurate a four-year program of progress. On the 7th of May following, a committee was appointed to plan a semi-centennial observance.

The Broad Street Church has had the extraordinary privilege of serving as host to the General Assembly five times; in 1907, 1918, 1925, 1933 and 1937. The repeated choice of Columbus has been due partly to its central location and to the consequent saving in expense of travel of commissioners and officers. As the attendance in recent times has been too large for any ordinary church-edifice, the meetings have several times been held in the Franklin County Memorial Hall. An extensive organization of committees, with an office and secretarial staff, has been necessary. The last meeting, from the 27th of May to the 2nd of June, 1937, was marked by observance of the centenary of the Board of Foreign Missions.

The following ministers have served as assistant pastors with supervision in the Sundayschool: Brooks Lawrence from 1894, William L. Staub from 1904, Louis B. Bradrick from 1914, John A. Rodgers from 1918 and Eugene W. Pocock from 1919; as Director of Activities, Birchard F. Brundage from 1922, as Minister of Religious Education, Kemper G. McComb from 1929, and as Associate Pastor Edwin D. Miner has served from 1934.

Through many years of the first two pastorates efficient voluntary service was rendered by Rev. W. S. Eagleson, who had retired from regular ministerial work.

Mr. Walter D. Kring was Director of Religious Education from 1925. As pastoral assistants and church-visitors, Miss Ethel Merrick, (now Mrs. Herbert R. Vance), served from 1918, and Miss Jean J. Tearse since 1930. Miss Margaret Thomas was the pastor's secretary from 1906 till her death in 1933, and Miss Hetta B. Starr has been office-secretary and assistant to the treasurer from 1924 to the present, and has for years

taught a class of women in the Main Street Chapel. These workers have faithfully borne responsibilities, usually beyond the duties indicated by their titles and have rendered diligent and fruitful service.

### ELDERS, WITH YEARS OF SERVICE

NAMES	1ST TERM	2ND TERM	3RD TERM	TOTAL
Adair, Aurelius B.	1888 to 1921			33
Anstaett, Ezra C.	1930 " 1933	1934 to 1937		6
Atwell, Clifford C.	1921 " 1922			1
Baldrige, Ernest M.	1930 " 1933	1934 to 1937		6
Best, Paul B.	1935 -			2
Bird, Charles A.	1894 to 1897			3
Bowe, Charles A.	1887 " 1901			14
Boyd, William W., Dr.	1905 " 1914	1934- life		12
Bracken, William C.	1904 " 1932	1932- life		33
Brooks, Oscar J.	1922 " 1927			5
Coen, Pearl A.	1923 " 1930			7
Coffman, Stanley K.	1930 " 1933			3
Cole, John S.	1932 " 1935	1936-		4
Copeland, Alfred T.	1926 " 1932	1933 to 1936	1937-	9
Copeland, Foster	1887 " 1888	1899 " 1935		37
Corson, Oscar T.	1900 " 1920			20
Damron, Edward	1901 " 1924	1924 to 1927; life		26
Davies, John L., Jr.	1935 to 1936			1
Davies, John L., Sr.	1903 -			34
Doty, Boyd P.	1934 to 1937			3
Eagleson, John H.	1934 " 1937			3
Eccles, Johnston I.	1894 " 1924	1924 to 1928; life		34
Elder, John F.	1922 to 1931	1932 to 1935	1936-	13
Evans, Elbert	1934 " 1936			2
Frankenberg, Frank	1889 " 1896			7
Garrett, James D.	1934 " 1936			2
Graebing, John C.	1929 " 1933			4
Gray, James C.	1890 " 1895			5
Grimes, James A.	1921 " 1922			1

## THE SESSION

23

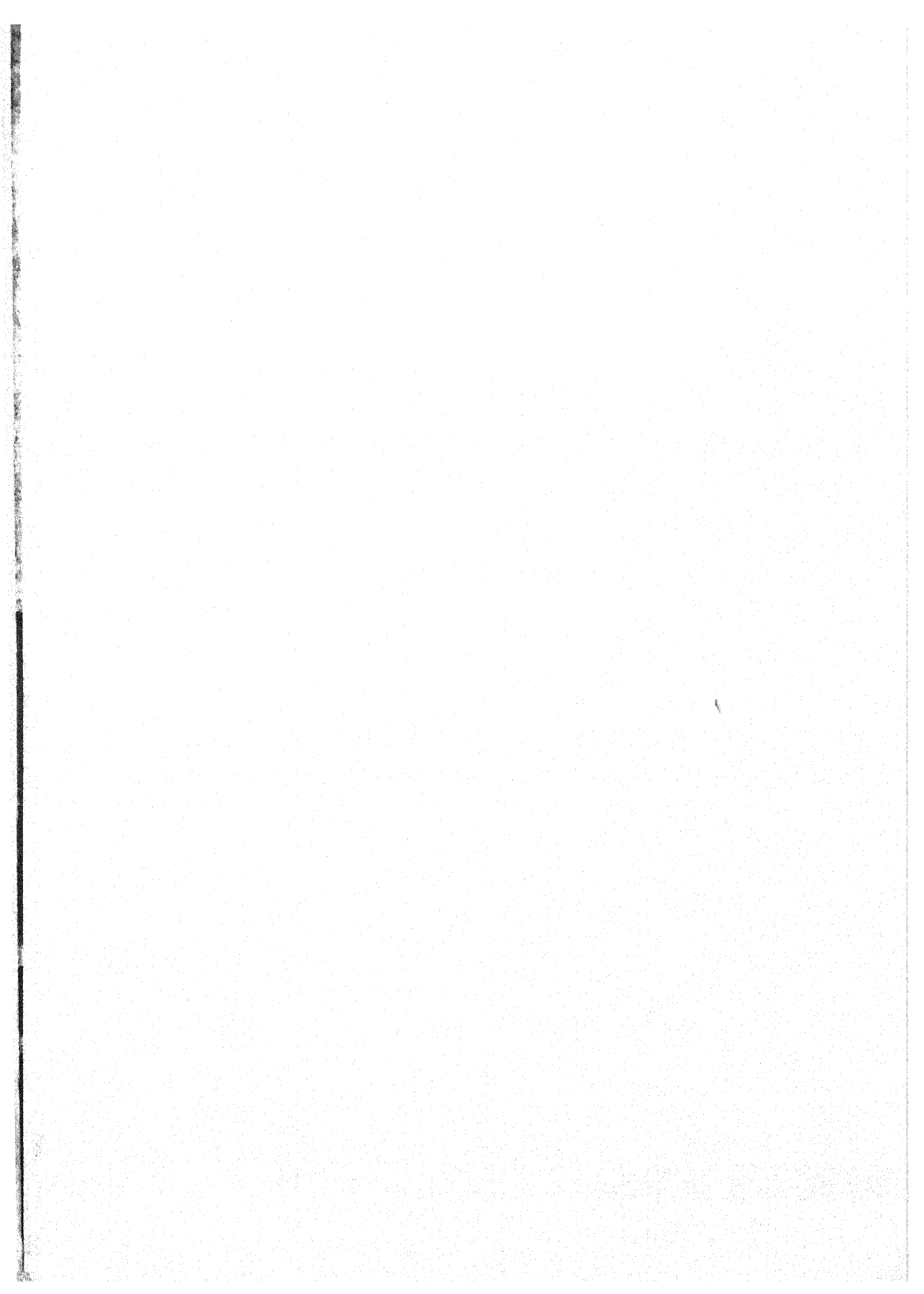
NAMES	1ST TERM	2ND TERM	3RD TERM	TOTAL
Hall, Albert A.	1887 to 1895			8
Harrington, William G.	1888 " 1924	1924 to 1937; life		49
Harter, Lowell M.	1926 to 1927			1
Henry, John K.	1894 " 1905			11
High, Laurie A.	1932 " 1935	1936-		4
Hills, Thomas M.	1917 " 1921			4
Holloway, Howard J.	1930 " 1933	1935-		5
Hopkins, William A.	1898 " 1904			6
Horn, Frank	1923 " 1932	1933 to 1936	1937-	12
Hutchinson, Stephen G.	1890 " 1895			5
Inglis, William D., Dr.	1914 " 1930	1931 to 1934	1937-	19
Johnson, Charles F.	1914 " 1930	1931 to 1934	1935-	21
Johnson, Edward	1928 " 1936	life		8
Johnson, Herman H.	1924 " 1931	1932 to 1935	1936-	11
Johnston, Edwin F.	1888 " 1906			18
Jones, Lloyd B.	1929 " 1935	1936-		7
Kepley, James A.	1934 to 1937			3
Kirkpatrick, John	1892 " 1898			6
Lanman, John T.	1892 " 1901			9
Lloyd, T. Chester	1909 " 1915			6
Marr, Ben W.	1912 " 1917			5
Marshall, Carrington T., Judge	1933 to 1936	1937-		3
Matthias, Edward S., Judge	1919 " 1930			11
McGavran, Charles W., Dr.	1907 " 1931	1932 to 1935	1936-	28
McIntyre, Marion W.	1912 " 1930	1931 " 1934	1935-	23
McKelvey, John S.	1931 " 1934	1935 " 1936		4
Miller, Virgil G.	1922 " 1931	1932 " 1935	1936-	13
Morris, Davis H.	1920 " 1923			3
Neff, Arthur F.	1924 " 1926			2
Oglevee, John F.	1887 " 1903			16
Peckinpagh, Alfred B.	1930 " 1933	1934 to 1937		6

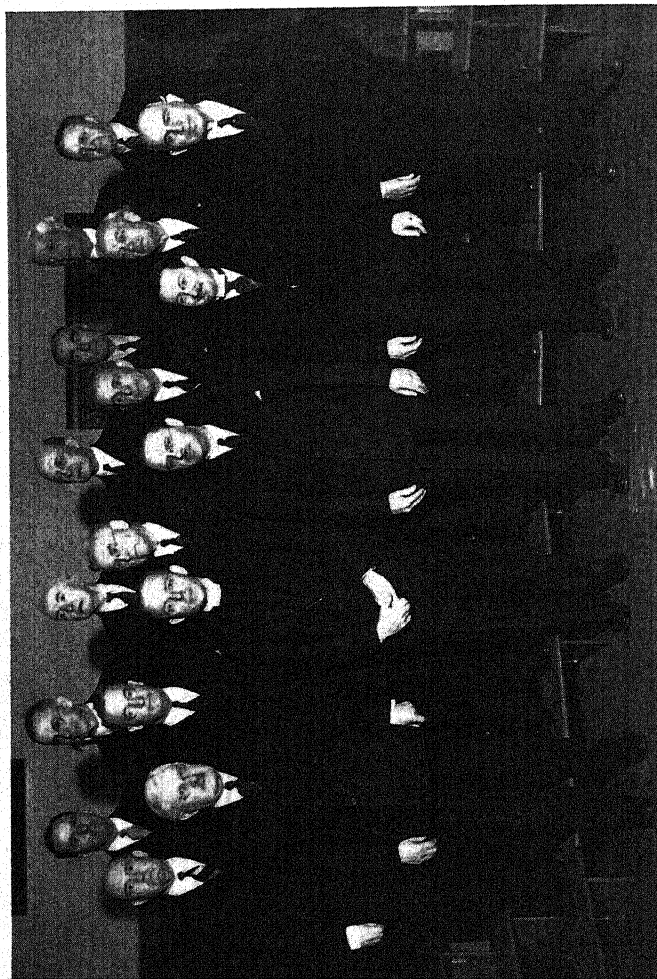


## FIFTY YEARS

NAMES	1ST TERM	2ND TERM	3RD TERM	TOTAL
Quillin, James W.	1917 to 1924	1924 to 1934; life		17
Quinnias, John G.	1888 to 1889			1
Reynolds, Arthur W., Gen.	1923 " 1932	1933 to 1936	1937-	12
Sayre, Harrison M.	1932 " 1935	1936-		4
Scott, Edward W.	1894 " 1896			2
Shannon, John D.	1887 " 1890			3
Sharpe, Edward C.	1933 " 1936	1937-		3
Starnner, Otis H.	1904 " 1913			9
Thomas, John M.	1921 to 1932			11
Thomas, Robert P.	1924 " 1930	1931 to 1934	1935-	11
Thompson, Edgar F.	1905 " 1916			11
Thompson, Ralph S., Col.	1914 " 1927			13
Tice, Edward P.	1930 " 1934	1935-		6
Timberman, Andrew, Dr.	1897 -			40
Trowbridge, Charles A.	1924 " 1932			8
Vance, Herbert R.	1927 " 1930	1931 to 1934	1935-	8
Ward, Hudson C.	1893 " 1897			4
White, James B.	1916 " 1924	1924 to 1927; life		11
Williams, Clarence V.	1916 to 1921			5
Williams, Henry A.	1917 " 1932			15
Withey, Raymond A.	1937 -			
Woodruff, Earl W.	1923 to 1930	1931 to 1934		10

Of these 82 elders, 20 have served for 10 years or more, 6 for 20 or more, 4 for 30 or more and 2 for 40 or more, those 2 being Mr. Harrington and Dr. Timberman. The average service is nearly 10½ years.





### THE TRUSTEES AND MINISTERS IN 1937

*From left hand, front row:* R. E. Westphal, Dr. J. Harry Cotton, R. V. Wilcox, Rev. E. D. Miner, E. P. Tice.  
*Second row:* R. P. Duncan, J. B. Patton, I. B. Harris, H. H. Johnson, L. H. Godman.  
*Third row:* E. G. Anstaett, T. T. Frankenber, J. R. Dickson, W. L. McCloy, Raymond Cross, C. M. Francisco, G. E. Kibler.

### III

## THE TRUSTEES

*'The duties of trustees of a particular church corporation shall be confined exclusively to the management of the temporal affairs of said particular church corporation.'* (Form of Government, Chapter XXVII, Section 5)

THE Church, though a religious body, whose chief officers are those in charge of its spiritual affairs, yet has a necessary relation to the community and to the civil government. Hence it holds a charter from the state, setting forth its purpose and location, and designating certain persons as trustees or directors, to conduct the temporal affairs of the organization. Thus it holds certain rights, such as individuals enjoy, by which it may appear as a party in a court, and it has responsibilities in regard to property. The dual relation to the church, on its civic and religious sides, has in some cases produced friction between the two bodies of officers, ruling elders and trustees, but no such difficulty has ever arisen in the Broad Street Presbyterian Church, for it has been blessed with the most harmonious cooperation between the two official groups, with a constant view to the building up of the Kingdom of God on earth. As the elders have stated needs and proposed programs, the trustees have faithfully raised the funds, have carefully expended or invested them as directed, have becomingly maintained the buildings, have promptly and wisely administered gifts and have created among the church-members a sense of financial responsibility.

The records of the Board of Trustees give complete

accounts of their actions from the beginning of the agitation for a new church on the east side of Columbus until January, 1911, but most unfortunately the record from that date till 1925 is lost. From that time loose-leaf minutes have been kept by years in filing cases.

The first election of trustees was at a meeting of the congregation held on the 4th of October, 1887, in the chapel of the Broad Street Methodist Church, and the five chosen were Mitchell C. Lilley, William H. Jones, Ephraim L. Harris, William G. Harrington and Edward R. Sharp. On the 28th of that month those gentlemen met for organization at the Commercial National Bank. As Mr. Harrington did not wish to serve, Thomas J. Duncan was appointed in the place. Mr. Lilley was elected chairman, Mr. Sharp treasurer and Mr. Harris secretary. Until 1893 the Board consisted of five members, and it was then increased to seven and in 1905 to nine. It was then divided into three classes of three members each, one such class being elected each year. In 1924 it was increased to twelve, in three classes of four members each. This indicates the growth of the Church.

Notable service has been rendered by its treasurers, with long terms of careful and skilful work. Of the four treasurers, the first, Mr. Sharp, served from 1887 to 1904, covering 17 years with two difficult periods of building. His position as a leading banker in the city was an advantage to the Church in securing large loans. At the end of the first period of ten years it owed:

The Prudential Life Insurance Company	\$18,000
The Deep River National Bank, Conn.	5,000
The First National Bank of Hartford, Conn.	2,500
The Pastor, (arrears on salary)	2,000
<b>Total</b>	<b>\$27,500</b>

At the annual church-meeting in April, 1904, Mr. Sharp announced all debts of the Church paid, and that seems to have been the only time in the history of this church when it was entirely out of debt. The interest paid on borrowed money during the whole period to last year is estimated at a little over \$50,000, or over \$1,000 a year. As a matter of Christian policy it seems a fair question whether by prompt giving that amount might not have done better service than in the support of banks.

The second treasurer, Mr. Edward Damron, served from 1904 to 1927. The unusual value of his labor is attested by a resolution passed by the Board on the 18th of April, 1927, containing these sentences: 'In the passing of Edward Damron, a long-time member of the Board of Trustees and Treasurer of the Broad Street Presbyterian Church, the Board of Trustees feels a peculiar sense of loss not felt by the congregation in general. . . . Through many years he bore more than his share of the obligations resting upon him as an official of the church or a member of the church. His industry, devotion and accomplishments as a member of the congregation and an official in the church set a goal which we all may well seek to attain, and his passing deprives the Board of Trustees of a sincere, courageous, effective and constant associate.'

Mr. Oliver H. Perry served as treasurer from 1927 to 1934, having already been secretary of the Board and for many years assistant to Mr. Damron. Mr. John S. Cole was elected treasurer in 1934, and has recently been succeeded by Mr. Frank Horn.

Five times the trustees have faced building problems. The growth of population in the eastern part of the city and the concentration of wealthy residents on East Broad Street made it difficult to forecast the require-



ments in the size and style of building. The spirit of the community demanded architectural beauty and that standard was met in the chapel and maintained in the later enlargements, but not without much worry and discussion in the Board. One of the early donations for the first building was of \$500, made by Mrs. Frisbie, whose beautiful home is opposite the Church on Garfield Avenue, on condition that the building would not be nearer than 20 feet to the line of Broad Street. However, as the auditorium was later built out to the line, the minutes of the 17th of April, 1893, show an order for the return of that amount to the giver. The prices asked for land and subsequently for a few feet more do not show that everybody on East Broad Street was anxious to have the church there. From the dedication of the chapel the planning for an auditorium began, and when it was completed in 1894 the cost including the land and the three stages of building was reckoned about \$100,000.

By 1907 the membership had so grown that an enlargement of the auditorium was necessary. A building committee was appointed, consisting of William W. Boyd, chairman, and Frank A. Davis, Thomas J. Duncan, Henry A. Lanman, and Joshua D. Price. The records show 22 formal meetings of the committee and many meetings of sub-committees. The auditorium, as in use to 1937, was the result, with a debt under which the Board struggled many years.

The next building project was for an extension on the east side of the main structure as a sort of parish-house, with a marble corridor as a memorial to the 174 members who had served in the world-war. That is a chamber of rare beauty and dignity. As difficulties arose, partly from the nature of the soil, this extension proved very expensive, coming to about \$196,000. Because of

the absence of records of the Board for that period, the details of the trustees' troubles in that structure cannot be stated.

A general rearrangement of the auditorium has been undertaken this year, on the cruciform plan, with the chancel to the west and a small interior chapel east of the north transept. The splendid old pictorial windows are preserved. The old chapel has been remodelled, making three floors and many classrooms available for the Sundayschool. For this work the building was vacated from the middle of April, 1937. By the generosity of the congregation of Temple Israel, on Bryden Road, the services of the Broad Street Church were held in that beautiful auditorium for two months from the middle of April and again during September. For six weeks from the middle of June this Church enjoyed the kind hospitality of the First Congregational Church, on Broad Street at Ninth, by joining in the services there, the ministers of the two bodies sharing in the conduct of the worship.

In local missionary work too the trustees had hard problems to solve, on real estate and finance, in the establishment of Nelson Memorial Church at Clifton and Parkwood Avenues, and of the mission at 115 West Main Street, known as Calvary Church.

Amusing points are occasionally found in the minutes, as on the 14th of December, 1904, when the report of a man employed to repair the pipe-organs in the church and chapel was recorded: 'Orlan D. Allan reports that he has found in the church and chapel organs portions of the decorations that have been placed on them, consisting of leaves, moss, holly-berries, tacks etc., and that these things have interfered with the proper working of said organs.' What childish hands found openings for throwing in these objects will never be known.

The available minutes show that the meetings of the Board have been largely engaged in routine matters, such as appropriations for music, varnishing and painting, orders for repairs, employment of janitors, and finances, including the making and renewal of notes.

### TRUSTEES, WITH YEARS OF SERVICE

NAMES	1ST TERM	2ND TERM	3RD TERM	TOTAL
Altmaier, Oscar C.	1933 to 1936			3
Anstaett, Ezra C.	1932 -			5
Bargar, William A.	1925 to 1932			7
Blacker, L. Neal	1924 " 1930			6
Bone, William H.	1905 " 1913			8
Bowman, Guy C.	1930 " 1933			3
Butler, Theodore H.	1892 " 1904			12
Campbell, James E., Gov.	1922 " 1925			3
Crawford, Frederick W.	1905 " 1933			28
Crayton, Albert F.	1928 " 1930			2
Cross, Raymond	1934 -			3
Dages, John W.	1904 to 1908			4
Damron, Edward	1904 " 1927			23
Davis, Frank A.	1908 " 1932			24
Dickson, John R.	1932 " 1933	1935-		3
Donnan, Edmund A.	1935 -			2
Duncan, Robert P., Judge	1933 to 1936			3
Duncan, Thomas J., Judge	1887 " 1912			25
Dunn, Joseph H.	1893 " 1905			12
Earl, Frank B.	1932 " 1935			3
Ecker, Louis P.	1912 " 1922			10
Felty, Adolphus	1905 " 1911			6
Fisher, Charles F.	1931 " 1932			1
Forrest, Alexander W.	1912 " 1930			18
Francisco, Charles M.	1931 " 1934	1936-		4
Frankenberg, Theo- dore T.	1936 -			1

# THE TRUSTEES

31

NAMES	1ST TERM	2ND TERM	3RD TERM	TOTAL
Godman, Leonard H.	1931 to 1935			4
Hamill, James L.	1912 " 1918			6
Hamilton, Ferris	1930 " 1933			3
Harris, Ephraim L.	1887 " 1904			17
Harris, Isaac B., Dr.	1932 " 1935			3
Heiner, Harry H.	1913 " 1931	1933 to 1936		21
Hislop, John H.	1932 " 1935	1936-		4
Hofman, Orson S.	1904 " 1905			1
Hough, Benson W., Judge	1934 " 1936			2
Johnson, Herman H.	1928 " 1932	1934-		7
Jones, William H.	1887 " 1893			6
Kibler, George E.	1936 -			1
Lanman, Henry A.	1894 to 1904	1905 to 1916		21
Lilley, Mitchell C.	1887 " 1894			7
Marr, Ben W.	1911 " 1914			3
McAllister, Charles A.	1928 " 1931			3
McCloy, Walter L.	1931 " 1934	1935-		5
McClure, Allston B.	1930 " 1933			3
Patton, James B.	1930 " 1932			2
Perry, Oliver H.	1918 " 1930			12
Price, Joshua D.	1897 " 1912			15
Robinson, James E.	1893 " 1897			4
Rowlands, Charles H.	1924 " 1928			4
Sharp, Edward R.	1887 " 1912			25
Smith, Marshall A.	1931 " 1934			3
Smith, William A.	1904 " 1926			22
Taylor, Henry C.	1893 " 1904			11
Tice, Edward P.	1924 " 1930	1935-		8
Van Fossen, William S., Dr.	1930 " 1931			1
Westfall, Ralph E.	1914 " 1932	1933 to 1936		21
Wilcox, Richard V.	1936 -			1

Of these 57 trustees, 17 have served for 10 years or more, 9 for 20 or more, and 3 for 25 or more. Those 3 were Mr. Sharp and Judge Thomas J. Duncan from 1887 and Mr. Crawford from 1905. The average service is over 8 years.

## IV

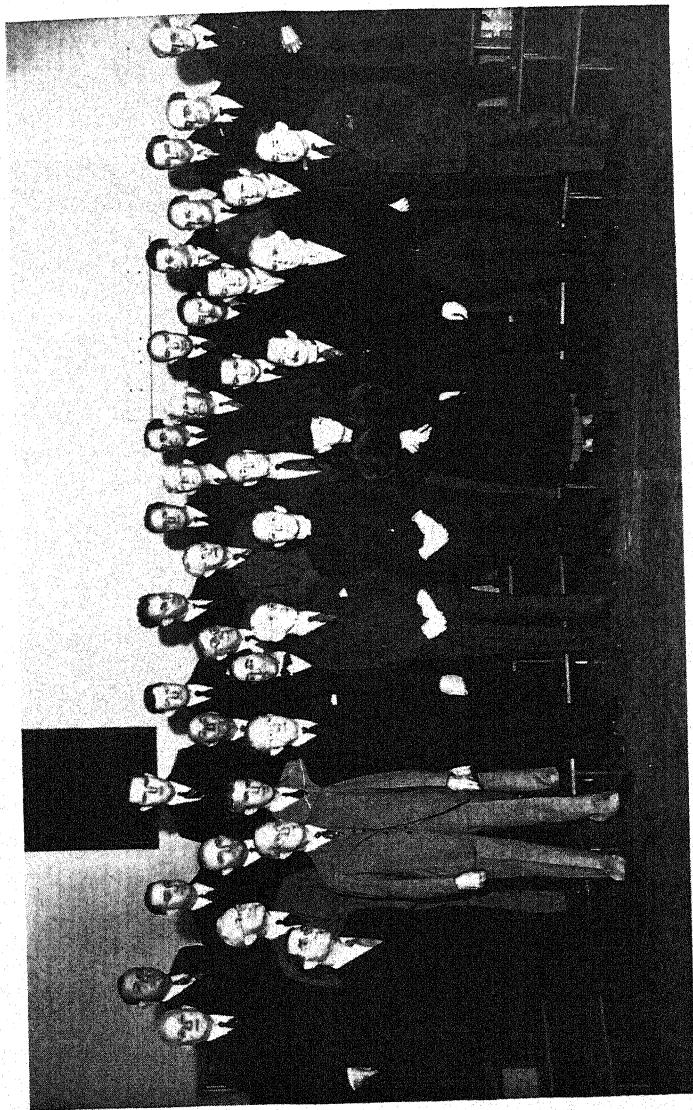
### THE DEACONS

*'Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.'* (Acts 6:3)

THE office of deacon, in the history of the church, is based on scriptural precedent, for like the seven chosen in the early church in Jerusalem, the deacon in the Presbyterian system, is appointed to serve tables, in the sense of relieving the physical wants of the widows and other needy persons in the congregation and thus to relieve the brethren who are called rather to the apostolic labor of evangelism and of the establishment and confirmation of the churches.

This Broad Street Church, in its 50 years of organized existence, has had many more deacons than the elders and trustees combined, thus being more representative of the main group of the men of the congregation, and from the Board of Deacons many ruling elders and trustees have been selected as well as many teachers, ushers and other faithful workers. One member of the Board chosen at the organization of this Church is still with us, Mr. Edward N. Huggins. Col. Worthington Kautzman, who served 26 years, was for 15 of those years president of the Board, and Mr. Robert M. Adair, who has served 23 years, has for most of the period been the efficient treasurer.

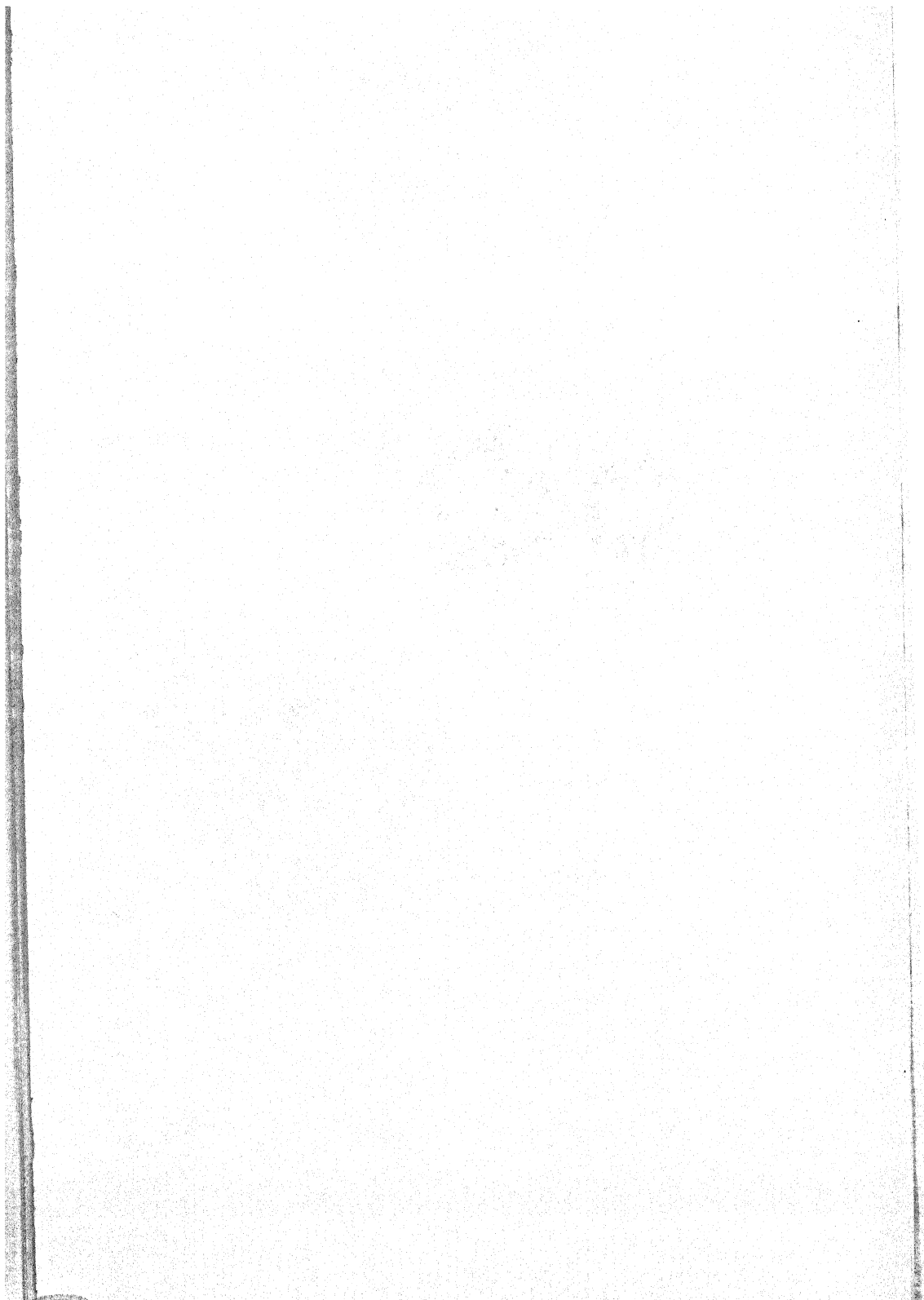
Though Miss Nellie B. Stout, the only woman ever elected to this body, has officially served a comparatively



### DEACONS AND MINISTERS IN 1937

*From left hand, front row:* S. A. Matthews, C. M. Anderson, J. C. Butcher, W. I. Jones, Dr. J. Harry Cotton, Miss Nellie B. Stout, Rev. Edwin D. Miner, R. M. Adair, R. M. Jones.  
*Second row:* T. E. Davis, G. M. Smith, E. C. Hill, A. J. Heinmiller, D. W. Weiny, H. R. Munsell, D. H. Fisher.  
*Third row:* J. W. Horner, A. M. Rowe, A. J. Hoffert, W. C. Graham, E. N. Heston, E. C. Ensminger, C. M. Francisco, R. V. Wilcox, J. W. Wilcox, H. L. Hays.  
*Fourth row:* M. M. Donaldson, J. R. Williams, D. E. Bevis, R. K. Johnston, C. E. Hoel, R. H. McIntyre, R. T. Peckinpough, H. E. Clybourne, J. B. Ross II, F. W. Shepherd, A. B. Gusnell.





short time, she has for many years been diligently discharging the functions of the diaconate, in discovering and reporting needy cases, in securing the appropriate aid and in the visitation for distribution of food, clothing and other materials, as well as in the Christian counsel often needed even more than physical relief. She has for most of the history of this Church been in such ways more active than almost any member of the Board, despite material handicaps that to most persons would have been quite prohibitory. It was thus only natural to place her formally upon the Board. It is no strange thing that a woman should be found in the lead in this ministry, which eminently requires tender sympathy, personal tact and endless patience.

The purpose has always been to search out every needy case belonging to the sphere of this Board, to investigate so thoroughly as to do justice in every case considered, whether worthy or unworthy, and to work so privately as to avoid embarrassment or discouragement to any distressed person.

The families and individuals helped in these 50 years have been beyond counting. They have been from all parts of the city and from various social groups. The deacons have shared largely in the initiation and maintenance of the city-mission activities on Short, West Mound and West Main Streets, having meetings at first in a rented store-room in the midst of seven saloons.

Money has been expended in goodly sums every year. Sometimes loans have been made to meet personal emergencies and in some cases these have been repaid. Again loan-agents have made unjust demands in the sale of houses on instalments, and the Board, on investigation, found means for the release of the victims. A young man, who had a wife and four children and who had formerly attended the Sundayschool of this Church,

found himself, by following some bad advice, liable to criminal prosecution. He told Dr. Palmer his trouble, and the managing committee, consisting of the president, vice-president and treasurer, on consultation, helped him out of his peril. He has several times since expressed the gratitude of his wife and himself for that deliverance.

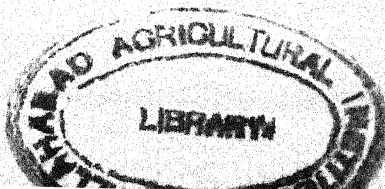
A woman of this Church long ago, in an hour of great need, sought aid. A substantial sum was secured for her and full help considerably given. Some months later, in acknowledgment of the favor, she brought to a member of this Board a sum that she had gathered, asking to leave it as a deposit, whose interest should be paid her during her life-time. She is a venerable saint, now at fourscore and ten years of age.

It was through the Deacons that the Big Brothers' movement was started. A dinner was given in 1933 for about 100 unfortunate boys of the city. A few months later the Junior Chamber of Commerce undertook an organization on that basis to befriend and encourage the less privileged boys. Still later the Big Brothers' Association was formed. It has an executive secretary, with case-work and group-activities, its headquarters being at 55 South Sixth Street. Boys are referred to the Association by the social agencies, the public schools, the Bureau of Juvenile Research and the Court of Domestic Relations. Many boys have been accepted for definite supervision and 50 men have been trained as 'big brothers.' Many boys have been helped to get medical and dental service, glasses, surgical appliances etc., gymnastic classes have been conducted, ball-teams have been formed, groups have been taken to tennis-matches and good shows, Christmas-parties have been given, a summer-camp has been conducted and art-classes organized. Several social bodies are contributing yearly to this work, the Broad Street Church at

present giving \$100. Mr. Olaf G. Sandbo is the chief representative of this Church. There is need of expansion of the work, as the men and funds become available.

## DEACONS, WITH YEARS OF SERVICE

NAMES	1ST TERM	2ND TERM	3RD TERM	TOTAL
Adair, Aurelius B.	1887 to 1888			1
Adair, Robert M.	1912 " 1931	1932 to 1935	1936-	23
Anderson, Chester M.	1934 " 1935	1936-		2
Baldrige, Ernest M.	1924 " 1930			6
Ball, Flamen	1899 " 1902			3
Banning, George C.	1935 -			2
Bartram, Charles E.	1895 to 1902			7
Bazler, Joseph E.	1924 " 1930			6
Beery, James A.	1924 " 1933			9
Bell, Hamilton P.	1935 -			2
Best, Paul B.	1934 to 1935			1
Bevis, Daniel E.	1934 " 1937			3
Bobh, George C.	1933 " 1936	1937-		3
Booth, Walter J.	1930 " 1933			3
Bracken, Raymond C.	1931 " 1932			1
Brooks, Oscar J.	1914 " 1922			8
Brossman, William G.	1933 " 1936			3
Brown, Joshua K.	1896 " 1899			3
Buckingham, Bert	1930 " 1933			3
Burt, William A.	1887 " 1916			29
Butcher, James C.	1930 " 1933			3
Carmichael, Daniel A.	1931 " 1934			3
Clybourne, Harold E., Dr.	1935 -			2
Clymer, William R.	1934 to 1937			3
Coen, Pearl A.	1918 " 1923			5
Cole, John S.	1931 " 1932			1
Connell, Frank G.	1932 " 1935	1937-		3
Copeland, Howard H.	1919 to 1922			3
Corkwell, Clarence L.	1935 -			2
Culp, Harley D.	1930 to 1933			3
Curtis, Hoyt	1934 " 1937			3
Davies, David L.	1924 " 1932			8
Davies, Drew L., Dr.	1933 " 1934	1935-		3
Davies, Howard S.	1937 -			



NAMES	1ST TERM	2ND TERM	3RD TERM	TOTAL
Davies, John L., Jr.	1932 to 1935			3
Davies, John L., Sr.	1899 " 1902			3
Davis, Thomas E.	1926 " 1933	1934 to 1937		10
Dawes, Carlos B.	1936			1
Dingledine, Robert S.	1924 to 1930			6
Donaldson, Maynard M.	1930 " 1933	1934 to 1937		6
Donnan, Edmund A.	1931 " 1934			3
Dunlop, John	1894 " 1905			11
Eagleson, John H.	1932 " 1934			2
Ecker, Elmer S.	1924 " 1925			1
Elder, Burton F.	1936 -			1
Elder, John F.	1906 to 1922			16
Ensminger, Edwin C.	1923 " 1932	1933 to 1936	1937-	12
Erb, John F.	1936 -			1
Evans, Christmas	1931 to 1934			3
Evans, David A.	1921 " 1931	1932 to 1935		13
Evans, Elbert	1924 " 1931			7
Evans, James G.	1924 " 1930			6
Fisher, Don H.	1935 -			2
Fisher, Leo D.	1931 to 1934	1937-		3
Forsythe, Darwin M.	1936 -			1
Foster, Harry R.	1935 to 1936			1
Francisco, Charles M.	1924 " 1931			7
Fuller, Delbert O.	1924 " 1925			1
Garrett, John D.	1933 " 1934			1
Gosnell, Alva B.	1921 " 1931			10
Graham, William C., Dr.	1932 " 1935	1936-		4
Gray, Lyman B.	1904 " 1918			14
Guitner, Harold W.	1930 " 1933	1934 to 1937		6
Hall, Augustus A., Dr.	1932 " 1935	1936-		4
Hamblin, Edward H.	1924 " 1932			8
Hamilton, Robert	1933 " 1935			2
Hammond, George D.	1895 " 1902			7
Hardy, Donald F.	1936 -			1
Harman, William S.	1922 to 1932			10
Harris, Ephraim L.	1897 " 1902			5
Harter, Joseph M.	1935 -			2
Hays, Harold L.	1924 to 1931	1932 to 1935		10
Hebble, Clyde H., Dr.	1922 " 1931	1932 " 1935		12
Heinmiller, Albert J.	1924 " 1930	1931 " 1934		9
Heston, Enoch N.	1924 " 1932	1932 " 1935		11

## THE DEACONS

37

NAMES	1ST TERM	2ND TERM	3RD TERM	TOTAL
High, Laurie A.	1931 " 1932			1
Hill, Edgar C.	1932 " 1935	1936-		4
Hislop, John H.	1930 " 1933			3
Hittson, Hasker	1937 -			
Hoagland, Harry E.	1926 to 1934			8
Hoffert, Andrew J.	1931 " 1934			3
Holloway, Howard J.	1927 " 1930			3
Horlocker, Ellsworth	1930 " 1933			3
Horn, Frank	1915 " 1923			8
Horner, Joseph W.	1934 " 1937			3
Horst, John V., Dr.	1933 " 1936			3
Howell, Luther P., Dr.	1924 " 1930			6
Huff, William S.	1924 " 1930			6
Huggins, Edward N.	1887 " 1890			3
Hughes, Thomas T.	1918 " 1919			1
Inglis, William D., Jr.	1930 " 1933	1934 to 1937		6
Johnson, A. Beaumont, Dr.	1934 " 1936	1937-		2
Johnson, Charles F.	1912 " 1914			2
Johnson, Herman H.	1922 " 1924			2
Johnston, Calvin C.	1902 " 1921			19
Johnston, Raymond K.	1924 " 1931	1932 to 1935		10
Jones, Athelstan L.	1907 " 1911			4
Jones, Richard M.	1924 " 1932			8
Jones, William L., Dr.	1935 -			2
Kautzman, Worthing- ton, Col.	1907 to 1930	1931 to 1934		26
Krumm, Tahlman	1937 -			
Lewis, David Charles	1919 to 1928			9
Lilley, James K.	1924 " 1931			7
Longenecker, Charles F.	1900 " 1902			2
Lyon, Calvin C.	1930 " 1933	1934 to 1937		6
Lytle, Robert	1928 " 1931			3
Matthews, Samuel Art	1931 " 1934	1935-		5
Matthias, John M.	1934 " 1937			3
Maxwell, Frank C.	1890 " 1924			34
May, Arthur C.	1930 " 1933			3
Mazey, William	1934 " 1937			3
McCann, Fred W.	1924 " 1932			8
McCloy, Walter L., Jr.	1936 -			1



## FIFTY YEARS

NAMES	1ST TERM	2ND TERM	3RD TERM	TOTAL
McClure, Robert T.	1936 -			1
McConnell, Alexander	1887 to 1915			28
McDonald, Peter D.	1902 " 1925			23
McElroy, Frank C.	1890 " 1898			8
McElroy, Harvey B.	1933 " 1936			3
McGavran, Charles W., Dr.	1902 " 1906			4
McGavran, Samuel	1935 -			2
McIntyre, Raleigh H.	1924 to 1932			8
McKelvey, John S.	1914 " 1931			17
McManigal, Edwin F.	1890 " 1913			23
McVey, William D.	1933 " 1936			3
Meikle, James	1887 " 1899			12
Merkel, James F.	1935 -			2
Mitchell, Horace W.	1933 to 1936	1937-		3
Montgomery, John F.	1914 " 1919			5
Moore, Clarence C.	1931 " 1934	1935-		5
Moore, Harry C.	1932 " 1935	1936-		4
Moore, Harry P.	1924 " 1930			6
Morrow, Benton	1896 " 1918			22
Mosier, Orla H.	1933 " 1936	1937-		3
Munsell, Hobart R.	1935 -			2
Neereamer, Albert L.	1894 to 1910			16
Nelson, Vernon	1924 " 1930	1931 to 1934		9
Niermeyer, Charles H.	1933 " 1936			3
Noggle, Thomas R.	1925 " 1931			6
Osbourne, A. Pratt	1902 " 1906			4
Page, Jerome F.	1924 " 1930			6
Pankey, Thomas L.	1930 " 1933			3
Pearson, Frank B., Dr.	1901 " 1924			23
Peckinpough, Alfred B.	1907 " 1930			23
Peckinpough, Robert T.	1930 " 1933	1935-		5
Platter, Harold O.	1931 " 1933			2
Platter, Herbert M., Dr.	1934 " 1937			3
Powell, Howard I.	1934 " 1936			2
Pugh, John C. L.	1887 " 1890			3
Rees, Hubert	1923 " 1930			7
Rees, Ned E.	1914 " 1917			3
Reinmund, Bowman F.	1914 " 1915			1
Reynolds, Arthur W., Gen.	1917 " 1923			6

# THE DEACONS

39

NAMES	1ST TERM	2ND TERM	3RD TERM	TOTAL
Ross, James B. II	1937 -			
Rowe, Allen M.	1934 to 1937			3
Sandbo, Olaf G.	1933 " 1936	1937-		3
Sater, Richard F.	1934 " 1937			3
Savage, William P.	1924 " 1929			5
Sharpe, Edward C.	1919 " 1931	1932 to 1933		13
Shepherd, Frank W.	1930 " 1933	1935-		5
Shoop, Lenox C.	1924 " 1932			8
Smith, Guy M.	1924 " 1932			8
Spotts, William S.	1924 " 1926			2
Spratt, Harry F.	1923 " 1930			7
Stout, Nellie B., Miss	1931 " 1934	1935-		5
Sturgeon, George C.	1927 " 1930	1931 to 1933		5
Swope, Charles, Dr.	1924 " 1932			8
Taylor, Edward M.	1899 " 1903			4
Taylor, T. Edwin N.	1915 " 1930			15
Thomas, John M.	1915 " 1921			6
Thomas, Warren B.	1930 " 1933	1935-		5
Thompson, Ben S.	1918 " 1931			13
Trautman, Elmer	1930 " 1933	1934 to 1937		6
Vance, Herbert R.	1920 " 1927			7
Van Dyke, Lambert S.	1902 " 1903			1
Van Fossen, William S., Dr.	1924 " 1930			6
Waddell, Frank G.	1890 " 1899			9
Waddell, Starling	1932 " 1935			3
Wagenhals, Frank C., Dr.	1933 " 1935	1936-		3
Weiney, Daniel W.	1922 " 1931			9
Westwater, David	1937 -			
White, Bertram F.	1933 to 1936			3
Wilcox, James W.	1928 " 1931	1932 to 1935	1936-	7
Wilcox, Richard V.	1936 -			1
Williams, J. Roger	1933 to 1936			3
Witchey, Raymond A.	1936 " 1937			1
Young, David M.	1916 " 1932			16

Of these 186 deacons, 20 have served for 10 years or more, 9 for 20 or more and 1, Mr. Frank C. Maxwell, for 30 or more. The average service is over 6 years.

## V

### THE SUNDAYSCHOOL

*'I will make them hear my words, that they may learn to fear me all the days that they live upon the earth, and that they may teach their children.'* (Deuteronomy 4:10)

THIS Church, like many of the existing Protestant churches in this country, began in a Sundayschool. It may be traced back to the group of children gathered in 1810 into the home of the Reverend James Hoge, who in November, 1805, had come to Franklinton, as an itinerant missionary to Ohio. From that small beginning have arisen many Sundayschools in Columbus, among them the one in the First Presbyterian Church. Half a century ago many of the members of that Church were living far to the east, and some of them came to feel that their younger children should not go so far down town and therefore some other plan for their religious instruction must be made.

As Mr. and Mrs. Aurelius B. Adair were concerned on this question, they gathered the small children in the vicinity of Jefferson Avenue and Long Street into their home for primary songs and Bible-stories. As they had a marked gift for such work, with spiritual insight, their venture was a great success. Soon the parents, knowing of Mr. Marsten's hope for a removal of the First Church, sought a large room that would accommodate the school and serve as a step toward the transfer of that Church or the organization of a new one. A room was found on the second floor of a business-building on the north side of Long Street between Garfield and Monroe Avenues.

To this room, called 'Gospel Hall,' the school was removed, and in a few months it ranged from primary to adult classes. Some young people from the First Church and some from the Second and Westminster Churches joined in the enterprise. Mr. Joseph H. Dunn, son of Mr. William G. Dunn, who had long been an elder in the Second Church, was an active leader, especially in the music, with Mrs. Marsten presiding at the piano. Others were Foster Copeland, John D. Shannon, Charles A. Bowe, Edward Damron and Mrs. A. A. Hall. Mr. Dunn is thought to have been the first superintendent, but Mr. Charles W. Denton, who had had experience in such work at Lancaster, Ohio, was early chosen to that office. Miss Jane Dunlap assisted Mrs. Adair in the Primary Department, and Mr. Copeland had a class of boys.

For two years the School continued in Gospel Hall, growing finely, but when the basement of the new building since known as the Chapel, on the rear end of the lot on Garfield Avenue, was completed, the School was removed there without waiting for the completion of the Chapel. Thus the School was the foundation of the church. This School, by its well known leaders, drew the attention of many families in the city and assured ample choice of teachers. The first Directory of the Church printed after entrance to the new building names the officers of the School: Superintendent, John D. Shannon; Primary Superintendent, Mrs. A. B. Adair; Secretary, Joseph H. Dunn; Assistant Secretary, Harry N. Young; Treasurer, David Greene; Musical Director, Charles A. Bowe; and Organist, Mrs. George D. Hammond.

The Primary Department used the small kitchen, unhindered by the sinks, tubs and other equipment. This Department in the first few months grew so large that Miss Peabody and Miss Wood were appointed to assist. Within the year, on account of some deaths, changes had

to be made, and Mrs. Hall took charge. The use of the large basement-room required a hasty readjustment of the furniture before the church-service. The completion of the beautiful and spacious Chapel marked an encouraging stage in the School, for it was planned mainly for that need. The gallery was divided into class-rooms by low partitions, which, while cutting off the sight of classes, failed, as was soon observed, to restrict the sound.

Mrs. Little had a class of boys who were growing past the programs of that time, and the Superintendent, Mr. Adair, received requests for the formation of a class of young men. Accordingly cards were sent to a number of them, inviting them to come on the next Sunday to the gallery to plan such a class. Mrs. Adair, who became its teacher, says of the class: 'When the time came we were delighted to have eight present, most of them college-boys, of ages ranging from 18 to 25. This class never grew beyond 25 or 30 in numbers, but such a class! Earnest seekers after truth, regular in attendance, willing and glad to gather in evening-meetings to read and to discuss the outstanding issues of the day.' The teacher's home was open to those boys. When needing advice or seeking a happy, profitable evening, they went right there. All those boys, as far as known, became fine men in business and professions.

Mr. Copeland's earliest remembered class there was one of boys from 11 to 15 years of age, and their love for that splendid teacher has lasted through the years. Mr. George C. Greener, of Boston, who was a member of that class, said: 'Our class-collection always had a new five-dollar bill in it. We were proud of that bill and the rest of us scraped up about 14 cents each Sunday to add to it.' The teacher gave presents to the boys every Christmas. One year it was a small alarm-clock for each pupil, a suggestive gift such as is needed now in many classes. This

class grew under Mr. Copeland's lead into the nucleus of the present men's class.

When a few years later the auditorium was erected in its earlier form, the Chapel was released from the preaching service, and this gave a stimulus to the Sundayschool. Dr. and Mrs. Palmer, from their arrival in October, 1898, became strong leaders in the work for children and young people. Mrs. Palmer was for thirty years the teacher of a class of women, which had been organized by Mrs. A. D. Rodgers and which became one of the leading classes of the kind in the city. Mrs. Adair also for thirty years had a class of the younger women which reached a membership of eighty.

The School rapidly outgrew its quarters, and Mr. Copeland came to the rescue by giving the large class of men a place on the third floor of his home on Hamilton Avenue. However as this required too much climbing of stairs, the large iron hut was removed to his back yard from the church-lot. This was used for some years until the eastern extension of the church-building was completed. Mrs. Adel's class of young women for the same period enjoyed beautiful quarters in Mr. Copeland's home. About that time most of the teachers' meetings and social gatherings were held in the brick house on the southwest corner of Broad Street and Garfield Avenue, a building known for the time as 'the Church-house.' The men's class also for a time convened in that house.

In May, 1907, the Presbyterian General Assembly met in Columbus, and the Sundayschool was so filled with guests that it was difficult for the children to reach their places. They sat on the platform, on the steps and in other unusual spots. Dr. Palmer was radiant. Among the noted visitors was Dr. James A. Worden, veteran secretary in charge of Sundayschool missionary work over the country. In the Primary Department Dr.



Palmer announced that Dr. Worden would speak to the children, but the guest declined, feeling the importance of attention to the lesson. Dr. Palmer then asked how many of the children would like to have Dr. Worden come up and talk to them, and many little hands were raised. Then the guest mounted the platform and asked how many wished Dr. Worden would sit down and not say anything, and nearly all the hands went high in air. So the gentlemen retired amidst laughter.

In 1908 the Church and Sundayschool presented Mrs. Hammond a silver purse containing \$100 in gold. She had since the earliest days, even in frail health, given her time and talent at the organ for the School and the Christian Endeavor Society.

Christmas has always of course been a high day for the School. In the early years the boxes were given out by a Santa Claus, usually in the person of Mr. Edwin F. McManigal, who had a talent for the part, as he was a humorist and knew nearly everybody by the first name. However there came a time when Santa Claus was judged inappropriate for a Sundayschool. Then a play or program would be given, and many fine pageants have been managed by Miss Carolyn L. Scott, whose ability in that line is well known. It was eventually perceived that Christmas offered an excellent occasion to teach children to give. Needy families were searched out and certain ones were assigned to classes. Thus Christmas-trees, toys, food, clothing and money were carried to the families, and the youthful givers met the families, trimmed the trees and had fine times. For some years the method of the 'white gift' was used. The platform and its furniture would be covered with white and, with the gifts stacked high in white packages, and an impressive program, would emphasize the gifts of service and of self.

The annual picnic used to be the high point for the

summer. A committee would begin search in early spring and would visit suggested places to select the best. Usually a special train would be engaged and the members of the School and many of the Church also, with invited guests, would make a large crowd. Much baggage would be taken along, as baskets, boxes, barrels (for lemonade), bathing suits and materials for games. Sugargrove, Greenwood Lake, Silver Lake and Minerva Park are among the many places remembered.

In the early stage the School aimed at self-support. The Church assisted when necessary but later the School's funds were turned into the church-treasury and the Church assumed the financial responsibility for the School.

In 1925 a new constitution was adopted and the name *Church-school* was taken instead of *Sundayschool*. A movement for self-government was then started, with a student council and clear statement of aims for worship, instruction and social service. Four years later a Board of Religious Education, responsible to the Session, was formed for the management of the business, a burden formerly borne by the entire body of school-workers. This has been a gain in efficiency but is felt to be a loss in joyous cooperation. An increased trend is manifest toward social questions, missions and the Christian use of money. The departments and classes make generous contributions to missions, institutions and families. In 1931 the departments again gave fresh attention to the definition of objectives. Various plans were being tried to help the workers, as courses of training in teaching, a library on religious education, monthly dinners, sending of young workers to conferences, and meetings, with book-reviews, talks by guest-speakers and discussions of local problems. These efforts have been very helpful to the education and unity of the workers.

Through most of the years the School has had for superintendents men of business and professions, possessed of influence, vision and judgment. Some of the names now recalled are; Messrs. Adair, Arras, Boyd, Davies, Dunn, Grey, Henry, Johnson, Kautzman, McIntyre, Miller, Sayre, Shannon and Timberman. Dr. Timberman and Mr. Davies have each served twelve years as superintendent. The members of the ministerial staff have given much attention to the supervision, as Messrs. Bradrick, Brundage, Kring, McComb, Miner, Pocock, Rodgers and Staub, and Misses Merrick, Stock and Tearse. To these workers the School has been indebted for many new ideas, educational and administrative methods and fresh zeal.

For a time the School had a fine paid orchestra, which was exceedingly helpful, but it was given up in 1925 to reduce expense and to have the worship in separate departments. The employment of paid heads of departments has lately been introduced. In 1936 the plan of a prolonged period for the Beginners', Primary and Junior Departments was begun. The session extends from 9:30 A.M. to 12 noon, with a varied program including character-building activities and a time for rest and refreshment. A nurse is employed to attend to the children's physical welfare and to guard against contagion.

The Beginners' and Primary Departments have generally been favored with teachers of exceptional professional ability and of experience in the schools of this city, with fine spirit and attraction for children. Success has always been assured by such names as these: Mrs. A. A. Hall and the Misses Jane Dunlap, Mary Gordon, Mary Jordan, Louise S. Mulligan, Madge L. Perrill and Margaret Sutherland. The Primary Department was for 33 years under the charge of Miss Mulligan, and when

she retired her service was recognized with a purse of \$500 from friends in the School.

A few of the children's bright sayings are recalled. Once when notices for rally-day had been sent out on telegraph-forms, Dr. Palmer stopped in the Department and said: 'Can any of you tell me what a telegram is?' Up went a little girl's hand and she answered: 'A telegram is a piece of paper your friends send you when they are coming to visit you, so if you are eating in the kitchen you can move into the dining room.' He hid his mirth and said: 'She really knows what a telegram is.'

The School has been served by faithful and efficient secretaries and at some periods by a secretarial staff. Col. Ralph S. Thompson served as general secretary five years, and was succeeded by Mr. Alva B. Gosnell, who has been faithfully discharging this duty for an extraordinary period. Mr. Harold L. Hays has likewise given many years of faithful service as treasurer. The records show that the contributions in the School were not always equal to the expenditures. In the minutes of the Session of the 1st of March, 1898, is the statement: 'Mr. Harrington, Mr. Davies and Mr. Timberman on behalf of the Sabbath-school presented a request that the Sabbath-school be released from the payment of the balance due on its subscription to the building fund of the church.' The Session, though not granting the request, made this concession; 'On motion it was resolved to abate the interest on the subscription made by the Sabbath-school.'

In the year ending 31st of March, 1921, it is observed that 62 percent of the accessions to the Church on confession of faith were from the School, and this is thought to represent fairly the ratio through most of the history of this Church. The membership of the School, in relation to that of the Church has not been large, but its en-

thusiasm, generosity and cooperation have been notably sustained.

The earliest roll found, of general officers of the School, is that given in the Manual of the Church issued in June, 1913.

Superintendent	Rev. Louis B. Bradrick
Assistant Supt.	Edmund F. Arras
Secretary	Herbert R. Vance
Assistant Sec.	William S. Shaw
Treasurer	Miss Margaret Thomas
Director of Music	Henry A. Preston
Organist	Miss Byrdie Lindsay
Supt. of Junior and Intermediate Dept's.	Miss Belle T. Scott
Supt. of Primary Dept.	Miss Louise S. Mulligan
Asst. Supt. of Primary Dept.	Miss Mary Jordan
Supt. of Home Dept.	Miss Clara M. McColm
Supt. of Cradle-roll	Mrs. Henry A. Preston
Chairman of Missionary Committee	Mrs. Samuel S. Palmer

The roster of officers and teachers for January, 1918, is as follows:

*General Officers*

Superintendent	Edmund F. Arras
1st Asst. Supt.	Foster Copeland
2nd Asst. Supt.	John L. Davies
Secretary	Ralph S. Thompson
Asst. Secretary	Alva B. Gosnell
1st Deputy Sec.	John S. McKelvey
2nd Deputy Sec.	Edward C. Sharpe
3rd Deputy Sec.	John A. Winters
4th Deputy Sec.	David C. Lewis
Treasurer	Frank Horn

*Primary Department*

Superintendent	Miss Louise S. Mulligan
Teachers:	
Miss Louise Caplin	Miss Mary Jordan
Mrs. Foster Copeland	Mrs. Alma M. Laird
Miss Grace Eagleson	Miss Helen K. Little
Miss Maud Ellet	Miss Mary B. Little
Miss Martha Fulton	Miss Margaret Miner
Miss M. Adelaide Hanna	Miss Madge L. Perrill
Miss Dorothy J. Jones	Miss Clara E. Price

*Junior Department*

Superintendent	Mrs. Alexander W. Forrest
Asst. Supt.	Miss Ella M. Bone
Teachers:	
Mrs. G. R. Barry	Miss Esther P. Morrow
Miss E. Almeda Jones	Miss Helen A. Rees
Miss A. McArthur	Miss Ethelind Rochelle
Mrs. J. T. McClelland	Miss Geraldine Taylor
Miss Katherine L. Michel	

*Intermediate Department*

Superintendent	Miss Carolyn L. Scott
Asst. Supt.	Mrs. Frank S. Knox
Teachers:	
Mrs. Edmund F. Arras	Miss Virginia H. Mills-
Miss Helen R. McCombs	paugh
Miss Clara D. McIntyre	Fred W. Ransom
	Herbert R. Vance

*Senior Department*

Superintendent	Miss Ethel Merriek
Asst. Supt.	Herbert R. Vance
Teachers:	
Mrs. Elmore E. Adel	Edwin F. McManigal
Miss Mary C. Davies	Miss Mary Quillin
Frank Horn	Dr. Andrew Timberman
Col. Worthington Kautzman	

*Adult Department*

Superintendent	Davis H. Morris
Teachers:	
Foster Copeland	Miss Belle T. Scott
John L. Davies	Clarence V. Williams
Mrs. Samuel S. Palmer	

For 1936 the roster was as follows:

*Supervisory Staff*

Superintendent	Harrison M. Sayre
Supervisor of Teacher-training	Miss Eleanor Johnson
Secretary	Alva B. Gosnell
Treasurer	Harold L. Hays
Director of Choirs	Herbert Huffman
Chairman of Parents' Organiza-	
tion	Mrs. Frederick F. Stoneman



## FIFTY YEARS

*Session's Committee on School*

Ezra C. Anstaett  
 Carlos B. Dawes  
 J. Hoffman Erb  
 Herbert B. Halliday

Mrs. John H. Hislop  
 Harrison M. Sayre  
 Miss Belle T. Scott

*Beginners' Department*

Superintendent  
 Pianist  
 Leader of Cherubs' Choir  
 Teachers:

Mrs. Ezra C. Anstaett  
 Miss Mary B. Little  
 Mrs. Howard I. Powell

Mrs. U. Grant Sain  
 Mrs. John H. Hislop  
 Mrs. Herbert Huffman

Mrs. Frank Rutledge  
 Miss Jane Walcutt  
 Miss Jeanette Whittlesey

*Primary Department*

Superintendent  
 Choir-leader  
 Teachers:

Miss Betty Moore  
 Miss Madge L. Perrill  
 Miss Dorothy Snashall

Miss Mary Loomis  
 Miss Elma Ater

Miss Jean J. Tearse  
 Miss Josephine Walcutt

*Junior Department*

Superintendent  
 Secretaries:

Pianist

Teachers:

Paul B. Best  
 Mrs. Paul B. Best  
 Stanley K. Coffman  
 Mrs. Nathan B. Crane

Mrs. Marion W. McIntyre  
 Miss Harriet Adair  
 Mrs. George C. Banning  
 Mrs. Charles A. Trowbridge

Miss Mary C. Davies  
 Miss Maxine McAllister  
 Robert McIntyre  
 Robert Reed

*Intermediate Department*

Superintendent  
 Secretary  
 Pianist  
 Choir-leader  
 Teachers:

Mrs. H. E. Clybourne  
 Burton F. Elder  
 John F. Elder

Miss Carolyn L. Scott  
 John S. Cole  
 Mrs. Earl W. Woodruff  
 Mrs. Jean Wilders

Mrs. A. Beaumont Johnson  
 Robert T. Peckinpugh  
 Mrs. Robert T. Peckinpugh

*Senior and Young People's Department*

Superintendent

J. Hoffman Erb

Secretary

Miss Isabelle Smart

Teachers:

Robert C. Clark

Miss Dorothy Hannum

Kenneth R. Evans

Miss Henrietta Keyser

*Adult Department*

Superintendent

John L. Davies Sr.

Teachers:

Mrs. Elmore E. Adel

Miss Belle T. Scott

Mrs. Raymond A. Witchey

*College-age Class*

Leader

Dr. J. Harry Cotton

President

Miss Virginia Jaeger

## VI

### YOUNG PEOPLE'S WORK

*'And your sons and your daughters shall prophesy, and your young men shall see visions.' (Acts 2:17)*

THE first organization under this head in this Church was the Young People's Society of Christian Endeavor, a branch of the national body of that name, which was extending widely over the country. This local society started early in the Church's history, for it is mentioned in the minutes of the Session of the 11th of March, 1889. It used to meet at first in the basement and later in the Chapel, every Sunday evening before the church-service. Each meeting was under the charge of a designated leader, and every member was expected to speak briefly on the assigned topic or to read a selection from the Bible or other literature. The attendance for many years was 50 or more, frequently reaching 100. A monthly business-meeting was held, followed by a lively 'social.'

There were several active committees with duties covering the various branches of the Society's work, on relief, social interest, membership, program etc. That on relief was one of the most prominent. The complete reports, kept for 19 years, show an average expenditure of \$245 a year for clothes, food, coal etc. for the needy. Many of the old members have vivid memories of the dinners personally distributed for Thanksgiving and Christmas. This committee was led by Misses Nellie B. Stout and Lucy Perrill during most of that period, and it was a work of love with them.

In 1889 the record of the Session shows a request made

to the Society to visit every member of the Church who was not a regular contributor to the Church, and 'with the circular and treasurer's card give an opportunity to contribute.' During August, 1892, the Society had charge of the Sunday evening services in the Church, and two years later these young people at the request of the Session were cooperating in the special services before the communion. Another activity of theirs was in the mission on Mount Vernon Avenue, the forerunner of the Nelson Memorial Church. They were part of a committee in charge of that work, and in May, 1896, the care of the mission was placed in the hands of Mrs. John T. Lanman, assisted for a time by the Society.

Thus the young people received a practical public training in Christian work and they were for many years effective in the general activity of the Church. The value of the Society is evidenced by this resolution, in the Session in 1897: 'That the Session of this Church express its deep interest and sincere and hearty cooperation in the work of the Christian Endeavor Society in our Church, in its efforts in extending the Redeemer's Kingdom, and we prayerfully ask and urge upon its members their united efforts in bringing young men and women into the Church of God.'

One product of this Society was the Missionary League, which came into existence in 1904. It was formed by young men and women for the study of missions. The young men gradually dropped out and it changed into a young women's missionary society and after some years dissolved. In 1916 the nature of the old Society began to change. The young people were serving refreshments before the Sunday evening meetings. This was the beginning of a custom on which some of the older people frowned, but which has been followed much of the time since, not only in this Church but in many others.

That early Society had a persistence and continuity never repeated in our young people's work, for any sustained action among them has in recent years proved difficult. Though attempts have been made on various lines and new schemes, it has long been a struggle to interest young people in church-work. However, it must be remembered that formerly the Church furnished the main social centre for them, as it no longer does. It is a question whether the present organizations give a practical training in devotional, Biblical and evangelistic services equal to that afforded in the early Society; and how the newer methods might be modified to meet that great need.

The name, 'Christian Endeavor,' was eventually dropped, and the organizations arising since have used different names. In the time of Mr. Pocock as Assistant Minister from 1919 to 1922, a 'Teen-age Club' was formed, and similar groups were made up under Mr. Kring and Mr. McComb. The meetings were on Sunday evenings at the homes or in the church-parlor, with a lunch and social hour before the program. Discussions and round-table conferences were held and occasionally an outside speaker was secured.

At present, as for many years past, efforts are made to train our young people in religious leadership and they have been fairly successful. Such opportunity is given every summer in the Christian-youth Conference at Camp Indianola, and for several years the fall-work has opened with a three days' 'retreat' at that place or at Camp Wildwood or Greenwood Lake, where the problems of youth, the plans for the year and general religious work have been discussed.

Till recently there was a Sunday evening group under the guidance of Mr. Miner, of boys and girls of high-school age. At the meeting they have lunch, a devotional

service and a program. To sustain interest every type of program has been tried; discussions, debates, moving pictures, short plays and outside speakers. There is now but one young people's organization. The Sunday-noon group meets directly after the church-service and comprises persons of college-age. Dr. Cotton has charge and a discussion is usually held, the subjects being mostly selected by the members of the group, on vital present questions, such as social problems, peace, missionary movements, religions of the world and local welfare-agencies. Plans and programs are managed by the officers of the class and social activities include occasional parties and picnics.

The glorious success of the young people, in their zealous sacrificial labor for this Church in its earlier stage, challenges prayer and search for the methods and leaders that will enlist similar Christian devotion in the youth of this day.



## VII

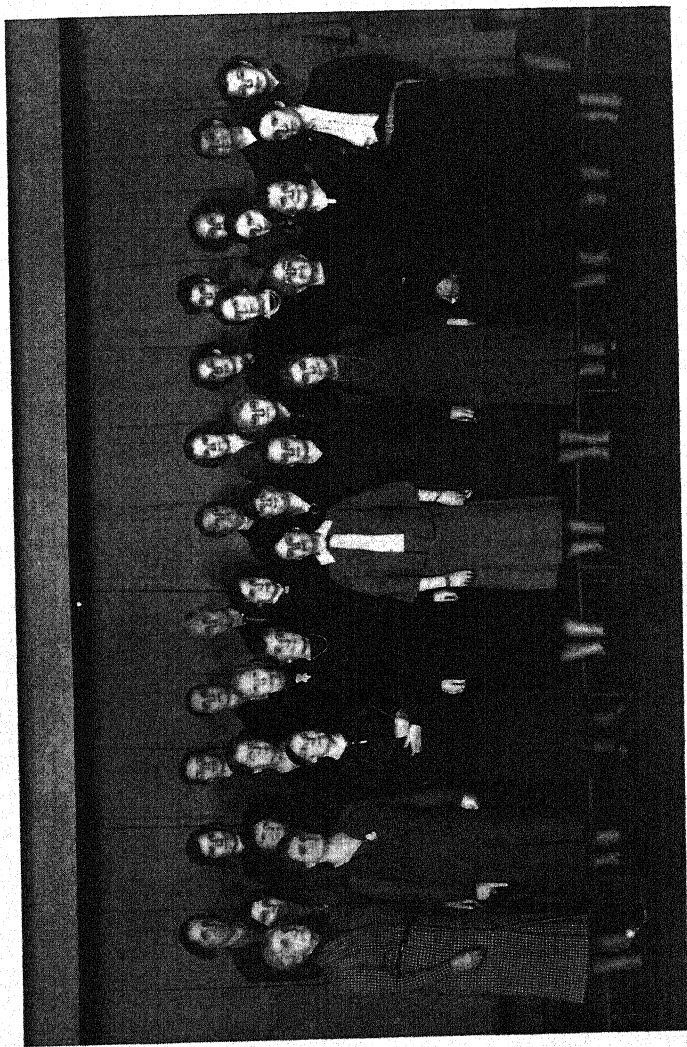
### WOMEN'S WORK

*'The Lord giveth the word: the women that publish the tidings are a great host.'* (Psalm 68:11)

THE work of the women of this Church began with the earliest days of its existence, and Mrs. A. B. Adair, who was the leader then and has continued active through nearly all the period has contributed valuable reminiscences.

*The Women's Society for Missions and Church-work.* The first gathering, at the home of the pastor, Rev. Francis E. Marsten, was enthusiastic and eager for the new enterprise. The objects of the Society have always been the steady support of missions at home and abroad and aid in every spiritual and material interest of the home-church. The first general committee had for its chairman Mrs. Andrew D. Rodgers Sr., a woman of fine judgment, spirit and manner; and with her were Mrs. Marsten, Mrs. Henry A. Lanman, Mrs. William A. Burt, Mrs. Frank C. Maxwell and Mrs. John T. Lanman, all serving ably and generously.

The Missionary Society was formed at the home of Mrs. Henry A. Lanman, on Jefferson Avenue, with Mrs. Adair as president. Every woman in the Church was claimed as a member. As there was still a trace of the ancient feeling that a woman should keep silence in the church, the minister was asked to come into the meetings to offer prayer, but not many months elapsed before a sister could be found who would dare to voice the petition for



### LEADERS OF WOMEN'S SOCIETIES IN 1937

*From left hand, front row:* Miss C. L. Scott, Mrs. R. M. Adair, Mrs. J. G. Lindsey, Mrs. C. F. Johnson, Mrs. W. R. Clymer, Mrs. R. V. Wilcox, Miss L. S. Mulligan, Mrs. T. T. Frankenberg, Mrs. H. H. Johnson, Miss J. J. Tearse.

*Second row:* Mrs. N. B. Crane, Miss M. L. Porvill, Miss B. T. Scott, Mrs. S. M. Chase, Mrs. M. W. McIntyre, Mrs. E. E. Adel, Miss M. C. Davies, Mrs. Harry Barcus, Mrs. C. E. Hoel, Miss C. W. Coffman.

*Third row:* Mrs. P. B. Best, Mrs. G. C. Bunting, Mrs. C. W. Jones, Mrs. Kenneth McGuffin, Mrs. Raymond Cross, Mrs. E. C. Anstaett, Miss M. B. Little, Miss O. R. Bazler, Miss E. H. Kahle, Mrs. C. T. Marshall.



God's blessing on the enterprise. Leaders were appointed to fitting lines. Mrs. Rodgers was general chairman of the activities, Mrs. Marsten constructed programs, and Mrs. Maxwell and Mrs. John T. Lanman gave instruction and exhortation on the life of prayer and faith. This courageous group pledged for the church-building \$5,000 to be paid within five years, and they made good their pledge. The second president was Mrs. Charles E. Bartram, during whose long and faithful service the Society increased in members and in pledges to missions and sent many boxes of clothing and supplies to missionaries and to schools. This box-work was for many years under the efficient and painstaking supervision of Mrs. Robert P. Little.

For a time an Executive Board of from twelve to fifteen members had supervision of the affairs of the Society, appointing chairmen for various divisions of work.

In April, 1902, the membership-fee was abolished, and voluntary, systematic giving was adopted to secure missionary funds, every contributor being considered a member. This resulted in many accessions to membership and in increased giving. About that time the plan of semi-annual payment of individual pledges at a missionary reception or luncheon in May and October was adopted at the suggestion of Mrs. Alexander McConnell, chairman of finance, and it has been followed ever since.

In 1906 the kitchen, which though small and inadequate had been a wonderful social and financial success, was equipped with a new range and various utensils, and the dining room also was refurnished.

In the next two years the Society showed much activity, energies being directed to raising the pledge of \$2,500 for the enlargement of the church-auditorium. For this two concerts were given by Mmes. Schumann-Heinck and Emma Eames respectively, under the management

of Mrs. McConnell, assisted by Mrs. Frank F. Bonnet, and the net receipts were \$2,100. With \$450 received from the sale of calendars, this more than met the Society's pledge. Still the membership and contributions were increasing. Another project about that time was the thorough renovation of the chapel by a committee under the leadership of Mrs. Ben W. Marr, in cooperation with the Board of Trustees. In 1914 the Society, with the Suturia Guild, installed a steam-table in the kitchen, which was up to that time the most modern feature in that ancient institution.

The fall of 1917 brought a new and strenuous period of war-work to the women. In September of that year a Red-cross unit was formed to work under the leadership of Mrs. Andrew Timberman, and on the committee with her were Mmes. Duncan, Sturgeon, Williams, Westfall and Perry. A meeting for sewing was held every Friday, luncheons being served by Suturia Guild. In a little over a year the Society produced 5,480 garments and other necessary articles for our soldiers.

During 1922 and 1923 all the womens' organizations joined in contributing for the addition of Sundayschool rooms, church-parlors, kitchen and dining room, also for various furniture and equipment.

According to the records the most prosperous years financially were 1923 to 1926. Pledges to missions then were about \$2,400 a year. As far as is recorded the Society has never in its whole history failed to meet its obligations. On the 2nd of January, 1931, a new constitution was adopted, changing the name from the Missionary and Church-aid Society to the Women's Society for Missions and Church-work. While the main objectives were kept, the activities were enlarged with provision for efforts toward law-enforcement, Christian citizenship, world-peace and general moral betterment.

During the depression there has been of necessity a reduction in giving. The Society's pledge in 1936 was \$1,800, with 111 subscribers, but the interest in the work has been maintained under able leadership. Helpful devotional services and programs of wide interest have been provided, music has added inspiration and guest-speakers have from time to time brought visions of the work at home and abroad.

*Suturia Guild*, according to the minutes of its first meeting, was organized by a group of young women, who met with Dr. Palmer in the Chapel on the 13th of October, 1899, to form a missionary society. There were nineteen present and the first officers were, President, Mrs. Smith Comly; Vice-president, Miss Elizabeth Powell; Secretary, Miss Gertrude Burt, and Treasurer, Miss Cornelia Lanman. It was decided to hold a meeting every Wednesday from October to March, and the first project was work for the hospital at Sitka, Alaska, under the Board of Home-missions. At the November meeting of that year the name *Suturia Guild* was chosen, (from a Latin word meaning *to sew*.) Funds came from dues and pledges, supplemented by musical teas, sales at Easter and rummage-sales. In 1901 a sale was held before Christmas, this being the beginning of the traditional annual bazaar with turkey-dinner, which continues as an autumnal event of the Church to the present day.

The report for 1903 and 1904 shows twelve members in the Guild, sewing being done for hospitals at Sitka and at Tucson, Arizona, and responsibility assumed for providing flowers for the church-services. Booklets, 'In Memoriam,' were printed, this service being continued many years and then given over to the Palmer Guild. Gifts to missions at that period amounted to about \$73 a year.

In 1906 the Guild began to furnish decorations for the



services in the Church at Christmas and Easter, a work performed for many years; and at that time a pledge of \$300 was made to the fund for enlargement of the auditorium. From 1910 the Guild has been an increasing factor in the missionary and social life of the Church, by serving dinners for the congregation and for its many organizations. When planning was begun for the addition on the east side of the church-edifice, the Guild set aside \$300 for equipment for the new kitchen and dining room, and pledged \$500 for the building fund. During the years 1923 to 1925, for the latter object, further gifts were made amounting to \$1,500, and gifts to missions for each of those years averaged more than \$1,000. Many extra gifts have also been made for our representatives on the foreign and national mission-fields to enable them to do a more effective service. A critical situation was well met when the General Assembly was held here in May 1933. A meeting for women was held in our Church, and less than 600 reservations had been made for the luncheon, but 800 were satisfactorily served. The cooking and serving have for years been in the skilful hands of Mrs. Hazel Ames Ludwig.

An annual series of book-reviews has been presented by the Guild from 1934. These have proved popular and have been a great financial help. Larger gifts have been made to missions, and generous donations for church-equipment and for many special objects. The Guild has now about 150 members, and is highly and efficiently organized, with groups under leaders and assistants.

The women who have served as officers in the Women's Society and in Suturia Guild would make a long and honorable list, and the devoted members a still longer one. They have done what they could.

No history of the women's work would be complete without a recognition of the long service of Miss Nellie

B. Stout, who has been a member of this Church from 1890. She might appropriately be called our 'Deaconess at large.' For 46 years she has continuously headed some relief-committee. Like the Master of old she has gone about doing good, securing food, coal, clothing and other necessities and in their distribution to children and adults, giving comfort and cheer to the sick and discouraged and directing them to the source of all good.

*The White Cross* succeeded the Red-cross unit formed by the Missionary and Church-aid Society for war-work. Mrs. Thomas J. Duncan was its founder in the fall of 1919, and its first president. It was from her that all the members caught the spirit of efficiency and enthusiasm. She continued, with the assistance of Mrs. Henry Barcus as Secretary-treasurer, to direct the Society till her decease in the spring of 1922, when Mrs. J. G. Lindsey became President, Mrs. Barcus continuing as before.

No adequate statement of the extent of this Society's accomplishments would be possible. Work has been done for local charities, such as the District-nursing Association, Tuberculosis Society, Red-cross and various hospital charity-wards and for the children in Nightingale Cottage (for the prevention of tuberculosis.) Thousands of garments have been made for institutions under the Boards of Foreign and National Missions, especially for hospitals and schools at home and abroad. Frequent special needs in the local Church and community are met according to the Society's ability.

*Palmer Guild* had its beginning in a group of young women, which met in 1913 to organize a chapter of the Westminster Guild. A list of prospective members had been prepared, many of them from the Sundayschool class of Mr. McManigal. The group met with Dr. Palmer at the home of Misses Marie and Irene Thrailkill (Mrs. Thad Brown and Mrs. Harold Guitner). The

organization was made with Miss Marie Thraillkill as president, and it was named Palmer Chapter in honor of the pastor.

Mrs. Smith Comly was present and explained the relation of the Chapter to the national Westminster Guild under the missionary boards of the Church. The chapters at that time were related to the women's societies of the churches and had the benefit of the counsel of patronesses. Some of these were Mrs. Comly, Mrs. Oscar T. Corson, Mrs. Frederick W. Crawford, Mrs. Alexander W. Forrest, Mrs. William D. Fulton, Mrs. James B. White and Mrs. Henry A. Williams.

As the Chapter grew in experience and the members became able to carry on for themselves, the name was in time changed to Palmer Guild. The missionary contribution of the Guild is on an apportionment assigned by the Columbus Presbyterial Society. The amount is obtained by pledges from the members and by sales, especially of holly wreaths at Christmas. In the missionary spirit of help to the needy the Guild has for many years filled baskets at Thanksgiving and Christmas times. Several members follow the plan of sewing with the women of Calvary Church, on Main Street. One beautiful service performed for many years is the planning for placing flowers in the Church every Sunday morning, in cooperation with persons who may desire to give them as memorials.

Meetings of the Guild are held on the second and fourth Tuesdays of each month at the homes or in the church-parlors. Programs are given on national and foreign missions and on other fields of human interest, and valuable social activities are maintained.

*Bradrick Guild* developed from the Bradrick Chapter of the Westminster Guild, which was formed in 1915 by a group of young women meeting at the home of Miss

Katharine Ransom. It was named for the assistant pastor at that time. The members were business-women who, being unable to share in church-activities during the day, wanted an organization meeting in the evening. Meetings were held on the second and fourth Fridays of each month. Books on both home and foreign missions were studied, the programs and methods being varied from time to time. The first officers were; President, Miss Marguerite Collom; Vice-president, Miss Clara D. McIntyre; Secretary, Miss Katherine Ransom, and Treasurer, Miss Helen Duncan. The purpose was to gain fuller knowledge of missions through study and to aid the Church by gifts and personal service. The organization grew for many years in numbers, interest and service. However since most of the members have during the last few years moved to other neighborhoods or cities and joined other churches, the Guild decided to disband in the fall of 1935. The Guild, during the 20 years of its existence, was a real source of inspiration, missionary education and Christian comradeship to its members, who faithfully contributed to missions and served the Church.

*The Cotton Guild* grew out of a tea given by some of the younger women for Dr. and Mrs. Morris K. Crothers, who had been newly appointed as missionaries of our Church to India, and it was named in honor of Dr. Cotton. The first formal meeting of the Guild was held in December, 1933, with thirty members. The number has increased to sixty.

The main project chosen was work among the girls of Calvary Church, where a Girls' Club was formed, which meets every Tuesday afternoon. The Guild plans the activities and all members must take turns in helping at the meetings. Parties are given on all holidays and a picnic at the end of the year. The enthusiasm in this

work has created a fine unity in the Guild and produced a marked increase in the membership of the Club. Interesting programs have been given and considerable money spent on equipment such as materials for sewing and knitting. Money for that and for the Guild's pledge for missions was raised in 1935 by a marionette-show in the church-parlors. That method seems appropriate, as the Guild works partly for children, and it will probably be used again. The record of the Guild shows creditable zeal, faithfulness and success.

The *Women's Council* resulted from preliminary meetings held in the early spring of 1933 to evolve a plan for closer cooperation of all the women's societies in the Church. The Council was organized on the 26th of April, 1933, with a constitution stating the purpose to act as an executive committee for the women's work; to correlate the existing organizations efficiently, to create additional organizations or committees and to plan programs as needed. The Council consists of twelve members representing all the women's organizations and the Church at large.

The Council works largely through committees. One works for Calvary Church, one for Bethany Church and one in visiting the sick; and there are many others, an important one being the committee on kitchen and house-keeping. These are all really serving the Church. The Council maintains two annual church-days, in spring and fall, with luncheons for all the women of the Church. Guest-speakers present topics of general interest and the meetings are well attended and of great benefit.

The *Business-and-professional Women's Club* had its origin in a meeting called by Dr. Cotton to plan an organization. The first meetings of the group were held in the fall of 1934 and the Club was organized in January, 1935. The objects are fellowship and recreation

for the members and service to the Church. The membership in 1936 was 54. The Club expresses the spirit of Christmas by gifts to some who might otherwise be forgotten. It also has charge of a guest-book, and two members have been present at the church-service every Sunday in the south alcove of the auditorium to welcome visitors, and for them the Club has presented a desk, a chair and a writing set. This work is a valued contribution to the influence of the Church.

*The Newcomers' Club* was organized in February, 1931, by a number of young women newly arrived in the city, living some in their own homes and some in apartment-houses and having few opportunities of meeting people and forming friendships. Dr. Cotton suggested that these young people be invited to a tea in the church-parlors, and many came and they expressed the wish for more such occasions. The purpose of this Club is to interest such new residents in joining a church, this or some other as they may prefer, and to enlist them in social service. At present the Club is contributing to the Florence Crittenton Home. Special meetings are called for the entertainment of the husbands and friends of the club-members, and varied programs are given, religious, educational and social, with book-reviews also. The 35 members are finding the Club quite worth while.

Commendation should be extended to the younger women, who through their various organizations are making a valuable contribution to the work, and are developing ability, acquiring a sense of responsibility and getting a vision of the world-wide Christian enterprises, thus laying a foundation for great things for their own Church.



## VIII

### MEN'S WORK

*'And be strong, all ye people of the land, saith Jehovah, and work: for I am with you, saith Jehovah of hosts.'* (Haggai 2:4)

THE Bible-classes and clubs of men grew by stages from a Class of boys taught by Mr. Copeland in the Gospel Hall on Long Street before this Church was organized. As the boys grew up it gradually changed to a men's class with the same teacher. For several years it was a small group of young men, known as the Copeland Class. In 1905, when it had increased in number, it was organized with a written constitution. In that year also a men's class was started by Dr. W. W. Boyd, who continued as teacher for some years, but when he left Columbus, on assuming the presidency of the Western College for Women, at Oxford, Ohio, the class was merged in Mr. Copeland's.

About 1894 or before, a men's club or brotherhood, with a combined religious and social purpose, had been formed, but after some years it disappeared, and it was later revived. About 1913 it joined with the Bible-class to form the 'Brotherhood Class,' with men of all ages as members, and Mr. Oscar J. Brooks became president. In the spring of that year Mr. Copeland proposed that when a membership of 100 should be reached, he would advance each man five dollars as 'talent-money,' and it was understood that the proceeds should be placed in a fund for the extension or reconstruction of the church-edifice. The goal was quickly reached in May, 1913,

and about three-fourths of the men accepted the offer, signing a receipt with the pledge: 'I promise to use what ability I have in increasing the same, and I will return it with the increase thereof to the treasurer of the Brotherhood Bible-class on the first Friday in June, 1914.' The time was afterward extended to June, 1915, and the result was the payment to the treasurer of \$652.85. As the trustees of the Church did not deem it advisable then to erect the building, the money remained some time in the treasury of the Class.

A photograph taken in 1915 shows 137 men present. The roster for that year names 10 officers with 18 committees, Mr. Frank Horn being president and Mr. Copeland teacher. A list of former presidents gives Edmund F. Arras, Albert E. Jones, Charles B. Landis, Marion W. McIntyre and Col. Ralph S. Thompson. The roll of members at that time shows 169 active and 46 associate. Mr. Arras is credited with great energy and skill in securing the large membership. The roll for 1922 shows about 122 members with 7 officers, Mr. Robert P. Thomas being president.

The Class has met in many different places. When the chapel was erected, a small room in the balcony was used; next Mr. Copeland's house on Hamilton Avenue near by; and from 1905 the 'Church-house,' a rented building opposite the Church on Broad Street. Later when space was available in the church-auditorium, it convened there, first in the south alcove and then in the western part. Where to meet has been a persistent problem. In 1918 the Class purchased from the Oakland Park Presbyterian Church an iron structure known as 'the hut,' which cost \$400, but with moving, repairs and adaptations for light, heat etc., it came to \$672.50. The building was at first placed on the northeast part of the church-lot, but when excavation began for the east-

ern extension of the main edifice the hut was removed to the west side of Garfield Avenue. When the church-extension was completed, the Class found ample space in the gymnasium on the second floor, where it continued till 1936. In 1935 an additional officer had been chosen, Mr. Daniel E. Bevis being named as pianist.

A new constitution was adopted in 1914, but in 1920 it was set aside in favor of a simpler system, with seven officers serving under five directors. The list for 1919 shows Mr. Pearl A. Coen as president. Mr. Copeland was annually elected as teacher from the early period till 1929, when by reason of impaired health he became the teacher emeritus, and was succeeded by Mr. John L. Davies. The long continued interest in the Class was specially due to Mr. Copeland, whose knowledge of the Scriptures and whose charm of Christian character and manner made him a rare teacher and leader.

The Class has always been active in benevolence and in evangelistic support. A teacher in western India, a scholarship in the Farm-school at Asheville, N. C., and another in Pikeville College, Ky., have been among the objects; and liberal contributions were made for the fight against the liquor-traffic. This Class for many years furnished teachers and superintendents for the Chapel on Main Street, as well as milk and medicines for the clinical work; and generous offerings were made for fuel, clothing and food for those families. For a long period the Broad Street Sundayschool drew about all its officers and male teachers from this Class.

About 1925 a men's club was again formed to meet the demand for social fellowship, and it continues successful. It has no written constitution, permanent records or strict regularity about officers. It gives usually six dinners in the season from October to April, the last of them being for ladies also. On each of the ordinary oc-

casions there is an instructive or entertaining lecture. Several hundred season-tickets are usually sold, and the Club has a high value for fellowship among the men of this and other congregations.

## IX

### FOREIGN AND NATIONAL MISSIONS

*'And ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth.'*  
(Acts 1:8)

FROM the organization of this Church the missionary interest has been strong. The main stimulus has come through the women's societies and the ministers. From the beginning the contributions to the benevolent boards of the church have been liberal, and when the congregation grew large and financially strong, the support of particular missionaries and contribution for local institutions were begun. The people have tried to realize the situation of missionaries, who have to learn languages new to them, to adjust themselves to strange and unattractive modes of life, to risk unsanitary conditions and changes of climate and to resist the depression of being alone in an alien or hostile community.

Dr. Marsten in his time aroused missionary zeal through sermons, mid-week meetings, invitations to missionary speakers, and missionary letters read out or passed around. Dr. Palmer continued those methods with greater effect. When he came to Columbus in 1898, he found his old friend, Rev. William H. Hannum, here on furlough from the foreign field, and he proposed to the Session his adoption to represent this Church. As he has long remained in this connection, the Editorial Committee on this history has given him a place in a later chapter.

The present pastor, Dr. Cotton, has continued the same strong leadership in the work for missions. He has organized an annual school of religion, with meetings on Wednesday evenings for a period of six weeks or more. Usually there would be a dinner with music, pictures, a brief play or instructive address, followed by classes conducted by experienced leaders, on various ethical and religious courses, especially with a missionary bearing. Once at the final dinner objects illustrating the fields studied were brought in, making an impressive exhibit. Through each year well informed speakers, such as board-secretaries and furloughed missionaries, have often been invited for the services of Sunday and the mid-week. One of the most frequent and persuasive of the foreign speakers has been Dr. Sam Higginbottom, of the Agricultural Institute at Naini, near Allahabad, India, who was also for more than 30 years in charge of a large leper-asylum there. The members of this Church have made many generous contributions to his work. Dr. Cotton's tour of the world, on the Joseph Cook Lecture-ship, mentioned elsewhere, was most instructive to the congregation, through his letters from the fields and his addresses on the return. The missionary activities of the societies of women, young people and men, which have been educationally and financially important, are stated in previous chapters.

The Sundayschool has always studied and supported missions. Departments and classes have often taken specific objects, as a preacher, teacher, pupil or school, a gift of pictures or toys, or an article of equipment for a worker, and letters have been exchanged with far-away children. Duplex envelopes have been used for training in giving. Certain fields are taken up for study for some weeks of the school-year. This is planned to give each student in his course through the departments a fair



knowledge of the fields occupied by this denomination at home and abroad. Missionaries on those fields have given many talks in the several departments.

In 1927 this Church assumed the support of Dr. and Mrs. John V. Horst, who had lately been sent out to the Siam Mission. They had been educated in the schools of Columbus and in Ohio State University, where Dr. Horst took the medical course. He served as intern in Grant Hospital, Columbus, and then as chief resident physician in the University Hospital. He had been brought up in Northminster Church, Columbus, and as a boy-scout had been under Mr. Paul Reichel, who went to the Siam Mission and stirred John's interest in that field. John was active in the Society of Christian Endeavor, in the Young Men's Christian Association and in the community-work of the Godman Guild, and was for eleven years an assistant pharmacist. Mrs. Horst (*née* Julia Forster) had long been a member of this Church and a teacher in its Sundayschool and on Main Street. Their marriage occurred on the 18th of June, 1925. In April, 1927, they were assigned by the Board of Foreign Missions to Siam, and on arrival they were stationed at Bangkok, the capital, but later at Pitsanulok, over 200 miles northward, where Dr. Horst took charge of the hospital. In 1931 they came back on furlough, and for reasons of health retired from that service. He is now in practice in Columbus, and on the staff of the Medical College of Ohio State University. They are both active in this Church and have quickened its missionary zeal.

In 1929 the support of another missionary in India was undertaken, Rev. Karl Watson Bowman. He is a son of Rev. Winfield Scott Bowman, D.D., of Uniontown, Pa. Karl received the degree of B.A. from the College of Wooster, O., and in 1927 that of Th.B. from the Seminary at Princeton, N. J. He married Miss Nellie

Virginia Sincock, of Uniontown, who had had the advantage of training in voice and piano, in Boston. In November, 1928, they were assigned by the Board to the Punjab Mission for evangelistic work. On arrival they were stationed at Saharanpur, (which is across the border in the United Provinces), for a period of language-study, and later at Dehra Dun, where Mr. Bowman had charge of a large high school for boys and of the Morrison Memorial Church. His support was maintained by the Broad Street Church until, for reasons of health, they returned in 1935. He is now in ministerial work in Pennsylvania.

In 1933 this Church took up a third missionary couple in India, Dr. and Mrs. Morris King Crothers. He was born in Fort Morgan, Colorado, of a long line of Presbyterian ministers and missionaries. From high-school days he desired to become a medical missionary. In 1927 he took the degree of B.S. *magna cum laude* at the College of Wooster, and later that of M.D. in the Medical School of Western Reserve University at Cleveland. He then married Miss Florence Kittredge, a daughter of Rev. William N. Kittredge, a Presbyterian minister of long service. Her mother had been a teacher in a southern school for negroes. Mrs. Crothers had attained honors in the College of Wooster, where she was president of the Woman's Self-government commission. Both Dr. and Mrs. Crothers were in Dr. Cotton's classes there and under his spiritual influence. Mrs. Crothers, seeing the value of a nursing course for foreign medical work, took that training in the School of Western Reserve University, and she was supervisor of nurses in the Presbyterian Hospital in Philadelphia, where Dr. Crothers served as intern. In March, 1933, they were assigned by the Board to the North India Mission, and on arrival were stationed at Fatehgarh, in the United Provinces,

where he took charge of the old Memorial Hospital, which he has developed to high efficiency to meet the needs of the dense population of that region. They have, as invited by the people of this Church, reported their experiences and needs, and the members have responded with gifts for their equipment.

In 1936 the Church adopted another couple for support, this time in China, Rev. and Mrs. Irvine Mitchell Dungan. He is a son of Rev. Irvine Laird Dungan of Troy, Ohio, and was brought up in Lancaster, Ohio, where his father was pastor. Following the paternal example, he studied in Ohio State University, taking the degree of B.A. in 1922. He was then appointed by the Board as a special-term missionary and assigned to the Union Middle School in Canton, China, where he served for three years. Returning, with an instructive stop in Palestine, he took a course in McCormick Theological Seminary at Chicago. He was there a leader in the seminary life, a member of the cabinet of the Young Men's Christian Association and an excellent scholar. In summer-vacations he supplied in churches in North Dakota, and he represented the Board of Foreign Missions as a leader in young people's conferences at Alma and Camp Gray, Michigan.

Mrs. Dungan, (*née* Gertrude Peterson), was born and brought up in Chicago. She was educated there in the Francis W. Parker School, and in 1923 at the College of Wooster took the degree of B.A. While there she was a member of four of the women's athletic teams and of the Glee-club, and she was an accomplished pianist. After her graduation she took a course in religious education in Northwestern University, at Evanston, Illinois. In September, 1926, their marriage occurred and in November of the next year they received from the Board the

appointment to the Central China Mission, where they were stationed at Soochow, Kiang-su Province, about 50 miles west of Shanghai, for evangelistic and educational work. They returned on furlough in 1935, and Mr. Dungan took work in Yale University, receiving in the next year the degree of Th.M. He spoke in the Broad Street Church in June and several months later they sailed for the field, where he was reported as working in the Vincent Miller Academy at Soochow. They were then transferred to Shanghai where the work is sadly interrupted and the churches and other institutions are gravely threatened. The missionaries and the Christian people of China should be faithfully remembered in the prayers of God's people here.

This Church has always heartily supported the evangelistic and educational work of the benevolent boards, for congested communities in cities and for scattered groups in remote rural areas, and especially for the enterprises supervised by the present Board of National Missions. Here this work is done mainly through the women's societies, some of which contribute on the basis of quotas and projects assigned through the synodical and presbyterial societies. The congregation as such supports two home-missionaries.

Rev. and Mrs. Perry Bovee were thus adopted in 1929. He was for some years in charge of the Casa Blanca Church of Navajo Indians at Laguna, New Mexico, and is now pastor at Tuba City, Arizona, where he gives religious instruction to the Indian students of a large boarding school maintained by the federal Government.

In 1930 Rev. Edwin C. Howe was enrolled by this Church. He was professor of history in the College of the Ozarks, at Clarksville, Arkansas, an institution under the Board of Christian Education of the Presbyterian



Church. In 1936 he was transferred to Huron College, Huron, South Dakota; and in his stead Prof. Norman W. Caldwell, Ph.D., of the Department of History in the College of the Ozarks, has recently been taken up by this Church.

## X

### CITY-MISSIONS

*'And Philip went down unto the city of Samaria, and proclaimed unto them the Christ. . . . And there was much joy in that city.'*  
(Acts 8:5, 8)

ON THE 19th of September, 1909, at a meeting of the Christian Workers' League, the young people's society of this Church, with Mr. T. Chester Lloyd as chairman, plans were discussed for a mission Sundayschool, and at Dr. Palmer's suggestion a committee was appointed to consider it, consisting of Miss Edna Perrill (now Mrs. Elmore E. Adel), Miss Lila C. MacDonald and Dr. Palmer. A survey of various parts of the city was made, and a small Sundayschool was found to be held at an old tin-shop (with a huge tin coffee-pot hanging over the door), at 164 West Mound Street, just east of the Scioto River. A school started by Miss Evangeline Reams, secretary to Mr. James Haig, who was the founder of the Friends' Rescue-home, had outgrown its room on Canal Street and a class had been moved to the neighboring room on Mound Street.

On the 3rd of October following, Mr. Lloyd, Miss Scott and the two Misses Perrill visited the Sunday-school and reported on it to the League. The report was favorably received and the League voted to take over the school. It was on the 31st of that month that classes were conducted, with 50 pupils present. After much discussion the name, 'West-end Chapel,' was given to the place. The work progressed, with Miss Madge Per-



rill leading the primary department; Miss Edna Perrill, the girls' class; Miss Carolyn L. Scott, the boys'; Miss Belle T. Scott, the women's, and Mr. Lloyd, the men's.

On Christmas Eve the teachers assembled in the chapel to trim a large tree, and there were presents, beautifully wrapped, for all the pupils. The general happiness was suddenly changed to horror when two large women were found in a fist-fight. The effort to separate them succeeded only when Miss Edna Perrill and Miss Carolyn Scott dragged the combatants off in opposite directions. One of them shouted, in answer to an exhortation against fighting; 'Well, how on earth are ye s'posed to settle an argument then?'

A few months later Mr. W. F. Gallagher was engaged to superintend the work, and he arrived in March, 1910. Sewing classes for women and girls were organized by workers from the League, and various groups of young people were formed for physical training and social diversion. The attendance and enthusiasm grew and Easter was a time of encouragement, when each pupil joyfully carried home a geranium plant and a booklet about Easter. In May a reception was held at the Chapel, to which the people of Broad Street Church also were invited. It was most successful, about 200 persons being reported present. In the next month a picnic was given at Greenwood Lake, near Delaware, Ohio, for the children.

In 1911 the management was interrupted by a transfer to Mr. James Haig, who had charge of several city-missions, but in a little over a year the Broad Street Church, on request, resumed the responsibility, and Mr. and Mrs. A. W. Burgett were called to take charge, which they did in April, 1912.

In March, 1913, that vicinity suffered grievously in the

flood of the Scioto River, and the workers at the Chapel had much to do in the distribution of food and clothing and some in saving persons and goods from the water. About that time Dr. William D. Inglis opened a free clinic in the building just east of the Chapel. He conducted it twice a week, giving much time and labor in healing the sick and in guarding the health of the community. That work was affiliated with that of the District-nursing Association, which conducted a 'Little Mothers' Class' to train girls in the care of young brothers and sisters. The devotion of many of the Chapel's staunch supporters arose out of experiences at the clinic.

So great were the losses from the flood that the people had only begun to recover when the war of 1914 came. In the neighborhood of the Chapel, 28 families were on its list for relief in the first winter, though only desperate cases were received. In the next year 65 families, approaching starvation, were taken and the people have not yet forgotten the generous relief given in that dreadful time. The work began a new growth and as the original edifice had been outgrown, the buildings adjoining on the east and west were taken. The activities expanded greatly. Classes and basket-ball games in the gymnasium were led by Mr. Karl McComb and Mr. Bruce Adams, and classes in cooking were taught by Miss Geraldine M. Hanna (later Mrs. E. C. Brock) and a kindergarten by Miss Bessie E. Damron. On Thursdays a sewing class for women was held by Mmes. Edward Damron, Alfred B. Peckinpaugh and Lucy L. Putnam, the materials being furnished from the Church but the women allowed to keep the articles made. Employment was secured for many persons through a committee, of which Mr. Frank Horn was the head.

The Women's Musical Club of Columbus did splendid work at Mound Street, with Mrs. Amor W. Sharp in

charge and four members of the Club teaching: Miss Lou M. McIntyre, organist, Misses Ruth Gordon and Nellie B. Stout, pianists, and Mrs. Ethel Combs, violinist.

Late in 1914 more than 200 children were on the roll of the Sundayschool, and a Bible-class of 70 men was taught by Col. Ralph S. Thompson. It is said that more than half of the class had at some time been locked up for drunkenness, but the Gospel does change men. A Bible-class of 50 women was taught by Mrs. Percy Waddell, who gave much time to visiting the poor, with generous relief of their needs. The primary department, under the superintendence of Mrs. Bingham, grew from 12 to 85, coming with fair regularity. She was assisted by Mrs. James W. Quillin, Mrs. Stella Barr and Misses Eleanor F. Copeland, Elizabeth Jennings and Lois Parsons (later Mrs. John R. McLaughlin). Other teachers in that general period, who should be mentioned, were Mr. and Mrs. Marion W. McIntyre (who have long served in many lines with rare efficiency), Mr. and Mrs. Oliver H. Perry, Mr. Quillin, Mr. Benjamin Niven, Mrs. James G. Ray, Mrs. L. L. Putnam, Mrs. Charles F. Johnson and Misses Elizabeth A. Lamb, Edith Milford and Marie Miller.

The affairs of the Chapel at that stage were under the charge of a committee of the Broad Street Session, composed of Col. Thompson, Chairman, Dr. W. D. Inglis and Messrs. J. W. Quillin, Harry Snyder and Benjamin Niven. Mr. Quillin was notably helpful and through his many years of teaching scarcely missed a Sunday till his strength failed shortly before his death in 1934.

Various simple means have always been used to add a homely attraction to the Chapel. Formerly, in winter, once a month, after the preaching service, coffee and doughnuts were served by the women, and in summer

strawberry-festivals and ice-cream socials were occasionally held.

In 1914 and 1915, 150 new members came into the School and in the latter year a building campaign was opened, and the raising of the funds was undertaken by the Brotherhood Bible-class. The Building Committee consisted of Dr. Inglis, Chairman, and Messrs. E. F. Arras, Robert T. Inglis, Charles F. Johnson, Alfred Jones, Arthur W. Reynolds and Lawrence A. Sackett. Mr. Copeland proposed the sale of shares at \$10 apiece, the certificate reading thus:

'This is to certify that ..... has contributed ..... shares to build the West Main Street Chapel and is entitled to a part in the joys and blessings of the enterprise. In Witness Whereof, I, being duly authorized, do certify.

(Signed)

Foster Copeland.'

'Gold bricks,' made of red paper, also were sold at 5 cents by members of the School and out of their little that congregation contributed over \$500.

A site was purchased at 115 West Main Street, and in May, 1915, ground was broken. Much of the labor was voluntary. William Thompson, the janitor, gave to the building every moment that could be spared from regular duty, and John Tipton did voluntarily nearly all the stone work. On a joyful summer's day a large crowd assembled for the laying of the corner-stone, with speeches and songs and the music of the Chapel-band. In October the building was completed at a cost of \$20,000, including land. The edifice afforded space for services of church and Sunday-school and for kindergarten, library, gymnasium, recreational and social activities and a well equipped clinic.

During the war many young men from the Chapel enlisted in various branches and some saw service in France.

In September, 1916, Mr. and Mrs. Bingham left Columbus for other work, and in November Rev. Harry W. McCombs took charge, continuing till April, 1918, when he went into the work of the Young Men's Christian Association. That period, under the lead of Mr. and Mrs. McCombs, was marked by full activity of all departments and classes, by deep spiritual feeling, especially in meetings for young men, and by evidences of lives renewed by the Spirit of God. For the next year Miss Cornelia V. Taylor took the lead, with volunteers assisting. In August, 1919, Rev. Hugh J. May took up the work, and under the supervision of Mr. and Mrs. May the growth continued till, in August, 1921, they left because of his acceptance of a pastorate in Vincennes, Indiana. Mr. John Powell next took charge, with the help of Mrs. Powell and various volunteers till, in December, 1922, the work was assumed by the Presbytery of Columbus, by which Rev. George R. Bernhard was, in May, 1924, appointed. Music was cultivated at this time, many young people being taught to play instruments of many kinds, by Mr. Wright, who will long be gratefully remembered for his excellent instruction.

Mr. Bernhard resigned two years later to take pastoral work, which he is now doing in the West Second Avenue Presbyterian Church in Columbus. He was succeeded by Mr. W. H. Deems, and under him and Mrs. Deems the work expanded, particularly in the Sunday-school and in athletic organization. Needed repairs were then made on the building, and the Presbytery expended \$7,000 on the heating plant.

After some years a change of method was desired, and in March, 1929, the Presbytery returned the charge to the Broad Street Church, which transferred it to the Columbus Evangelistic Association. The organization on Main Street was named The Union Gospel Chapel and



Mr. Henry M. Meyers was appointed superintendent. Some false rumors arising marred the unity of the work for the time, but Mr. and Mrs. Meyers patiently overcame this by a skilful grouping, having two separate Sundayschools and holding preaching services on four evenings a week. After another year the work was taken back under the direct care of the Broad Street Church, Mr. Meyers continuing in charge, as he still does; and the old name, Main Street Chapel, was resumed.

As more recognition seemed desired by the people, a reorganization was effected on the 19th of April, 1931, the name 'Calvary Presbyterian Church' being assumed and elders chosen, but the new church is officially still included in the Broad Street Church. The number of members was 96, since risen to 228. The Session's committee in charge was composed of Dr. Inglis, Mr. Alfred T. Copeland and Mr. Herbert R. Vance. In the next year a modest settlement-house was opened as a branch of the Mission, Mr. John H. Hislop being appointed by the deacons to plan the activities, and a generous contribution of \$50 a month was secured from the Willson Foundation, which still continues this help, kindly supplemented by friends. There are 22 lines of activity, for many groups, as clubs of boys, girls, men and women, with various programs of handicrafts and recreations and a good library. A large committee of women, headed by Mrs. Frank B. Rutledge, with helpers from many of the societies of the Broad Street Church, is assisting.

Members of Broad Street Church have had a part in the movements resulting in some other Presbyterian churches in Columbus. About 1892 a mission was begun, chiefly by the young people of this Church, at the corner of Taylor and Harvard Avenues, called Summer Chapel. Though Broad Street Church had rather recently been



established to meet a need in the eastern part of the city, there was found a needier region farther east. The Young People's Society of Christian Endeavor opened a Sundayschool with an attendance of four but in six months the enrolment rose to 56. Bible-services were in the early years conducted by laymen and by Mrs. John T. Lanman.

In 1893, by Dr. Marsten's help, a small chapel was built on a lot donated by Mrs. Dr. John W. Warner. The land was part of the Nelson farm, which had been owned by her grandfather, and according to her wish the enterprise was called the Nelson Memorial Mission. It soon became quite a success. The room seated 150 and was filled every Sunday, people being often turned away. In the next year Rev. Brooks Lawrence, Assistant Pastor of Broad Street Church, was alternating with a lay member on Sunday evenings, and then he was placed in charge. He was then raising a fund for a larger building, for which plans were being drawn by an architect. When Rev. William L. Staub became assistant pastor in 1904, he took charge of the Mission, and when in 1905 it was reorganized as Nelson Memorial Church, he was reported as pastor elect of the new body. It then had a membership of 93, and in the following year 120. It has had a prosperous career. Its present location is on Clifton and Parkwood Avenues. Rev. Herbert F. White is the pastor and the membership is 215.

Another church in whose early days Broad Street Church gladly gave a helping hand is the Hoge Memorial Church, at 29 South Eureka Avenue, on the west side of the city, organized in 1906 by a group from the West Broad Street Church. This year it reports a membership of 848, and the pastor is Rev. Harry C. Hutchison. Another was the Hungarian Presbyterian Church, organized about 1907 in the south end, now located at 55 East

Woodrow Avenue, and connected with the Evangelical and Reformed Church. Bethany Presbyterian Church also, composed of colored people, from its beginning in 1920 received from this Church sympathetic help on various problems. It is situated at 206 North Garfield Avenue, with a membership of 228, and the minister is Rev. W. H. Holloway.

## XI

### THE MUSIC

*'In all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.' (Colossians 3:16)*

**T**HE ideal combination of good preaching and good music has been attained from the beginning of this Church. Music has always been a vital force in the growth of the congregation and the members have uniformly appreciated its influence and insisted on high musical standards. The young people in the Sunday-school and in the congregation have always loved to sing and good leaders have never been wanting.

In 1888, when the church-services as well as the Sunday-school were held in the large room of the basement, a piano was the instrument used, played by Miss Nora Wilson, a well known pianist. A volunteer quartet composed of Mrs. A. B. Adair, soprano; Mrs. S. P. Peabody, contralto; Mr. Amor W. Sharp, baritone; and Mr. David Greene, bass, took charge of the music. At the completion of the chapel Mrs. M. M. Greene generously donated a pipe-organ for the church-services. Mr. Sharp and Mr. Greene continued to serve, and Mrs. M. Belle Miles, soprano, from the First Church, and Mrs. Martha Sturgeon, contralto, completed the quartet.

When the church-edifice was built in 1894, that quartet continued, with Miss Emma McCarter as organist. Miss Maude Wentz, (afterwards Mrs. Peter Dobbie McDonald), began to sing here on the 1st of December of

that year. After giving a concert in the chapel she was engaged as soloist for the church-services. She was an almost perfect church-singer with her gorgeous voice, dignified and reverential manner and sincere interest in her work. She was known and loved, not only in Columbus but in various cities and states where she had concert-engagements; and when great conventions, like the General Assembly, were held here, one of the finest impressions carried back by the delegates, to their homes throughout the country, was of Mrs. McDonald's heavenly message of song.

Several years later a quartet was organized, with Mrs. Timberman, soprano; Mrs. McDonald, contralto; Mr. Sinclair Nace, tenor; and Mr. Harry Lott, bass. The last named was the son of Mr. W. H. Lott, the well known supervisor of music in the schools of Columbus and chorister of the First Church. Mr. Nace was succeeded by Mr. Henry Alfred Preston, assistant teacher and accompanist to Mr. Harry B. Turpin, the vocal teacher with whom Mrs. McDonald and Mrs. Timberman were studying.

Mr. A. B. Adair was chairman of the Musical Committee and was active in maintaining a high musical standard. Wishing to retain Mrs. McDonald and still have a quartet, he had difficulty with the budget. So when he approached Mrs. Timberman about singing in the quartet, he did not ask what salary would be expected, but how little would be accepted. In the spring of 1895, Mrs. Edith Sage McDonald came to this Church from the Broad Street Methodist Church where she had been singing, and then for several years the two sisters-in-law led the music. Those who listened to their beautiful duets will never forget them. Though the voices differed in quality they blended remarkably, with a charm that was universally admired.

We seemed to vibrate in a cycle of soloist, quartet, duet and quartet. Thus another quartet was formed with Mrs. Edith McDonald, soprano; Mrs. Maude McDonald, contralto; Mr. Edgar Sprague, tenor; and Mr. Ralph H. McCall, bass; and a wonderful quartet it was. In 1913 Mr. and Mrs. Andrew D. McDonald moved to Beverly Hills, California, and Miss Gertrude Dobson succeeded as soprano singer. Miss McCarter after many years of faithful service as organist resigned; and Mr. Samuel Richards Gaines took her place. He was a well known composer and served as director of music for several years. His musicianship was manifest in his fine selections and in the good work of the quartet. His improvisations between stanzas of hymns were memorable as miniature original compositions.

He was succeeded by Mr. Bert E. Williams for a short period until his removal from the city, and he was followed for two years by Mrs. Marion Wilson Haynie as organist. Her husband, Mr. Fred S. Haynie, was baritone in our quartet at the time, the other members being Miss Carolyn Porter, soprano; Mrs. McDonald, contralto; and Mr. Raymond McGreevy, tenor. Mr. Haynie lost his life in the world-war, after which Mrs. Haynie resigned and Mr. Williams again became organist and director, continuing until he went to New York. His successor was Mr. Rowland P. Downing, who continued in that position many years. On Miss Dobson's return to Columbus the quartet was reorganized with her as soprano, Mrs. McDonald, contralto; Mr. George R. Frank, tenor; and Mr. Ralph H. McCall, baritone. Mr. Carl C. Fahl followed Mr. Frank as tenor and later Mr. Harold H. Voelker served.

In July, 1930, Mrs. McDonald resigned. Except a year when her place was taken by Mrs. Frederick Williams, Mrs. McDonald had served almost continuously

for 35 years. She was succeeded by Mrs. Lucille Ruppersberg Jaynes. For several years Miss Dobson, Mrs. Jaynes, Mr. Voelker and Mr. R. Carlisle Moffitt rendered service which was fine in the beauty of their singing and in their generous response to many demands. Mr. Downing was succeeded in May, 1933, by Mr. Williams, who returned and continued our efficient organist.

For many years it had been Dr. Palmer's wish, as it has been Dr. Cotton's, to have a chorus-choir, but the space in the choir-loft was thought too limited. Eventually however the Musical Committee, of which Dr. Andrew Timberman was the chairman, found that a large choir could be seated in the balcony at the rear of the auditorium and that Mr. Herbert Huffman, who had succeeded notably in directing the music of King Avenue Methodist Church, was then available. He was therefore engaged from September, 1933, and he organized the *a-capella* choir, which is enriching the services here and reaching large audiences in Columbus and in cities near and far and over the radio. Mr. Huffman was a member of the first class in the Westminster Choir-school at Dayton, Ohio, since moved to Princeton, N. J.

As the balcony was difficult of access and was found unsuitable in ventilation and temperature, its use had to be regarded as temporary, and this has been one weighty factor in the decision to rearrange the auditorium. With new chancel and organ and the choir-stalls close to the organ, the effect of our music will be increased many fold.

A backward look reveals the exceeding value of the music in this Church, in the enrichment of the worship, in the creation of a spiritual atmosphere and in the great uplift of heart in both minister and people. Will any of us ever forget Mrs. Maude McDonald's singing of Granier's 'Hosanna' at the Easter service? In 'The

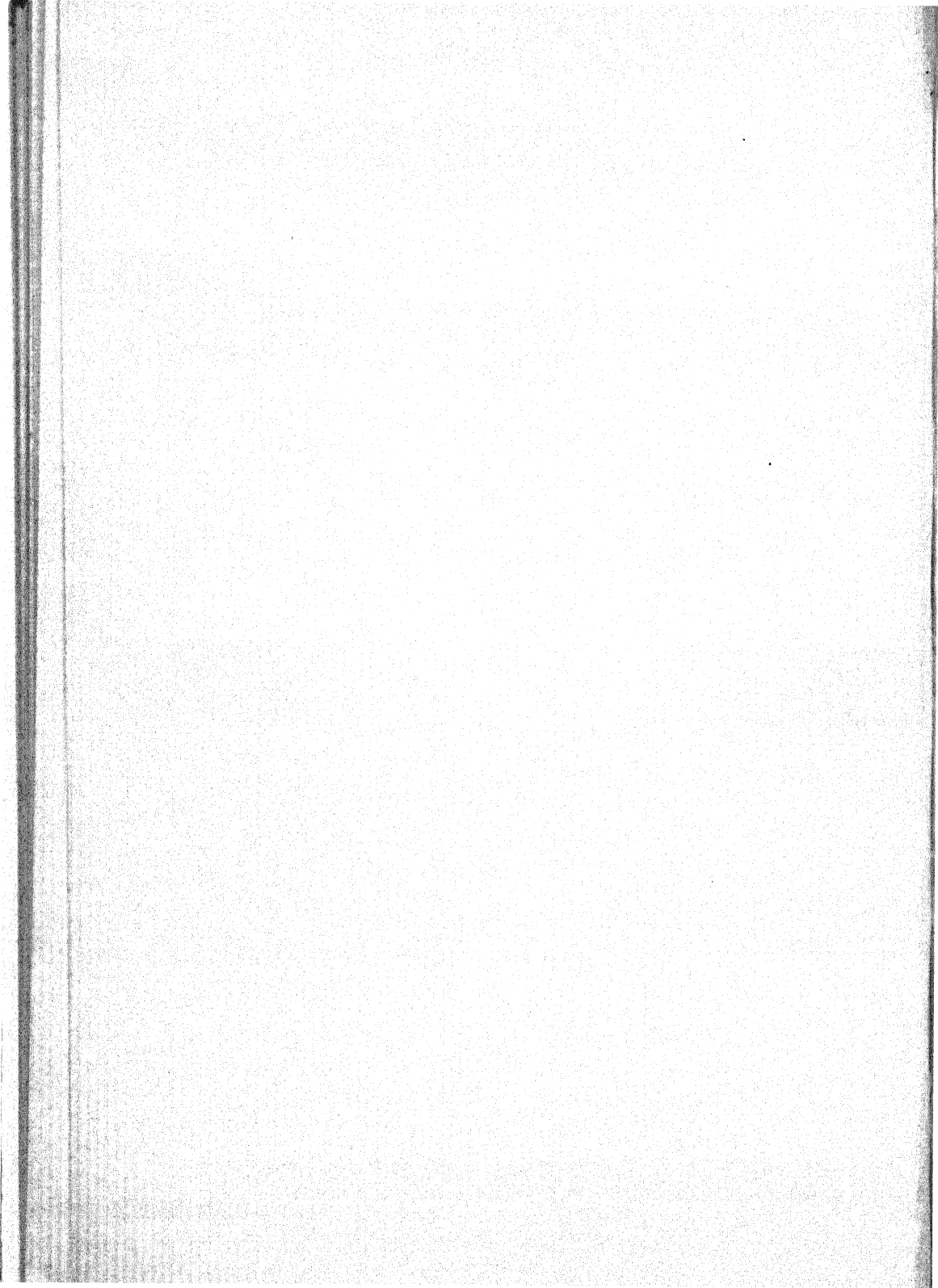


Ninety-and Nine,' which Dr. Palmer loved and often called for, she made the very rafters ring, and no one hearing that song could doubt that 'the Lord brings back his own.' Other striking musical messages were the duet, 'My faith looks up to Thee,' exquisitely sung by Mrs. Edith and Mrs. Maude McDonald; Tennyson's 'Ring out, wild Bells;' and the simple, lovely song vividly recalled, often sung by our latest quartet at Easter, 'Fill the Font with Roses.' Such simple pieces seemed to reach the heart and to be oftener requested than the elaborate compositions. Perhaps some present worshipers will, fifty years hence, thus recall our present choir's effective singing of 'God is a Spirit.' Through music 'spirits immortal speak the message that makes the world weep and laugh, and wonder and worship, for it is the instrument of God.'

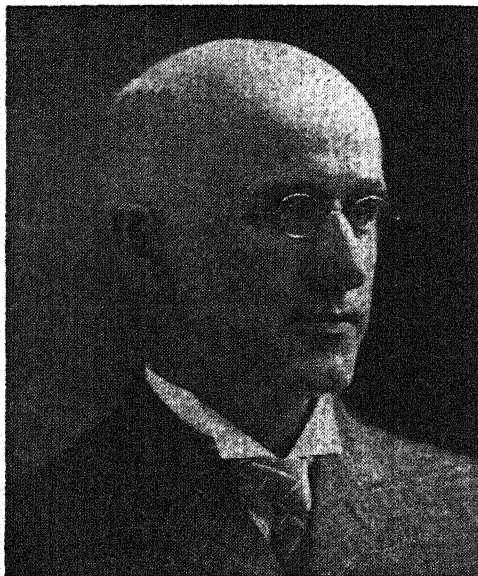
## XII

### BIOGRAPHICAL SKETCHES

*'Let the elders that rule well be counted worthy of double honor,  
especially those who labor in the word and in teaching.'  
(I Timothy 5:17)*



## AURELIUS BELL ADAIR



**A**MONG the faithful charter-members of this Church were Mr. and Mrs. Adair. Both of them long continued active in the various organizations, but in the minds of the people Mr. Adair's most notable service was the careful, exact and beautiful record that he kept for the 32 years when he was Clerk of the Session.

Mr. Adair's father, James Addison Adair, came, with two brothers, to this country from Scotland, and settled near Gettysburg, Pa. Later he went to Zanesville, Ohio, as a teacher in the high school, whither he was accompanied by his wife, Isabel Eaty of Winchester, Va. Some members of the Republican party at Zanesville, attracted by his writing ability, persuaded him to go to the thriving community of McConnellsville, Ohio, to start the first newspaper there, 'The McConnellsville Herald.' At that place Aurelius B. Adair was born on the 27th of January, 1852.

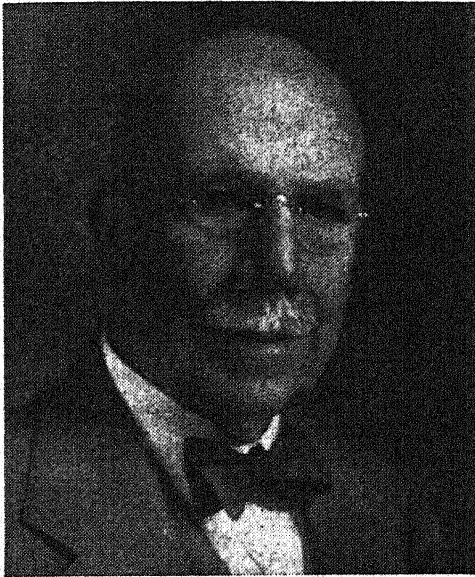
When about 20 years of age Mr. Adair came to Columbus, taking a position with a wholesale dry-goods house. He joined the Second Presbyterian Church, where he was active. One Sabbath he was attracted by a new

voice in the choir, that of Miss Harriet Miller, a member of a Methodist church, substituting for the soprano singer. He soon made the acquaintance of the young lady and they were married on the 25th of September, 1879. She shared his enthusiasm for religious work, but business soon required their transfer to Toledo, Ohio, where they were received into the Westminster Presbyterian Church. Not long after he was invited to become a member of the Session, but as he had considered the office of elder to belong to those who were elder in experience, he hesitated, but when it was pressed upon him as a duty, he yielded, and for the remainder of his life he was always a member of a session.

After a residence of six years in Toledo, business brought Mr. Adair and his family back to Columbus. Finding in the First Presbyterian Church a project for removal to the expanding east end of the city, they placed their letters in that Church, and as they favored the removal, they became charter-members of the Broad Street Church. He was elected an elder on the 7th of April, 1888, and continued in that office till his death on the 20th of April, 1921. He was elected Clerk of the Session on the 21st of October, 1888, and held that office also for life. He was a fine example of Christian devotion and piety, and was humble and zealous in good works. He was regular in church-attendance and at meetings of Session and committees.

At this writing Mrs. Adair and two children, Robert Miller, of Columbus, and Annabel (Mrs. Walden A. Clark of Pittsburgh, Pa.), survive him. Mr. Robert M. Adair has succeeded his father in business and was long the President of the Board of Deacons of this Church. The Church owes much of its progress and wide Christian usefulness to the consistent devotion of Aurelius B. Adair and his family.

## FOSTER COPELAND



**A**MONG the active laymen who have served this Church through the years, Mr. Foster Copeland would be generally declared the most useful, on account of his religious earnestness, his generosity, humility and sympathy.

His parents, Guild and Eliza Foster Copeland, were living at Evansville, Indiana, when he was born on

the 9th of March, 1858. The father was then, in financial operations, building up a fortune, which in later reverses was lost. The family moved to Walnut Hills, Cincinnati, Ohio, where Foster entered the public schools. Later, in the time of the civil war, the home was in Zanesville, Ohio. An incident of the troublous period after the war is recalled, as told by Mr. Copeland. An urgent request was received from a bank in Lancaster, Ohio, for an advance in cash to save it from failure and from a threatened riotous attack. The road was rough, the distance great (about 36 miles), the weather stormy and popular passion alarming, and any messenger carrying a package would be in danger. To avert suspicion it was deemed best to send a small boy alone on horseback, and Foster



was asked to make the venture. He rode as fast as the horse could go and delivered his bundle of gold coin in time to save the bank. His prayer for guidance and safety had been answered.

Later the family removed to Brooklyn, N. Y., and Foster was sent to a private boarding school at Amherst, Mass. When about 17 years old he was employed in his father's business-house, where he served in various capacities. He spent one summer in Europe, and on his return in the fall of 1882, at the solicitation of an aunt, Mrs. H. C. Godman, his father's only sister, who was fond of her nephew, he came to Columbus to enter the employ of the H. C. Godman Co., in the leather-business. From that time to his death, which occurred on the 29th of November, 1935, he was a resident of Columbus.

His business-career extended through numerous ventures from the post of a page in his father's office to that of a bank-president and chairman of directors. With the H. C. Godman Co. he was bookkeeper, salesman and treasurer. With associates he organized the City Deposit Bank at the corner of High Street and Fifth Avenue, and he was president of it from 1899 to 1905. It was then moved to High and Gay Streets and reorganized as the City National Bank, of which he was president till 1926. It was then merged with the National Bank of Commerce and moved to 20 East Broad Street, and he was made chairman of the Board of Directors. Another reorganization changed the name to the City National Bank & Trust Company and Mr. Copeland retired from the presidency, remaining as chairman of the Board.

His financial experience and his interest in religious and humanitarian work brought him into many directorates and made him treasurer of numerous organizations, among which were the Anti-saloon League of America, the Young Men's Christian Association of

Columbus and the Presbyterian Synod of Ohio. He was president of the Board of Trustees of the Columbus School for Girls, of the Board of the Y. M. C. Association, of the Columbus Home for the Aged, of the Columbus Academy and of many philanthropic bodies. He was a thirty-third-degree Mason and took great interest in building up character through that fraternity.

Yet Mr. Copeland's chief interest was always the Broad Street Presbyterian Church. When he came to Columbus in his youth he began to attend the Westminster Church on State and Sixth Streets, but after a few weeks he united with the First Presbyterian Church, partly drawn, as it seems, by a young lady who afterwards became his wife. He naturally began active service, for he had been a Sabbath-school teacher at the age of sixteen. His great later work in that line was as leader and teacher of a men's class at the Broad Street Church from its early years till his retirement in 1929. Through this instrumentality he reached the hearts and lives of hundreds of men, inspiring them to the study of the Bible and to devotion to the Master.

He became an elder in the church at the age of twenty-five and continued in this service throughout life. His counsel was sought always by both the session and the pastor, and he was an exceptional support to Dr. Palmer through his long pastorate. He longed to be used and God gave him many opportunities.

Mr. Copeland, on the 26th of January, 1892, married Martha Hoge Thomas, daughter of Alfred and Martha Hoge Thomas. Mrs. Thomas was a daughter of Dr. James Hoge, the pioneer missionary of Franklinton and first pastor of the First Presbyterian Church of Columbus. Mr. Thomas was an elder and active leader in the First Church and was president and secretary of the Ohio Tool Company. Four children were born to Mr.

and Mrs. Copeland, all of whom are still living; Alfred Thomas, Eleanor Foster, Martha Hoge (Mrs. James W. Wilcox) and Foster, Jr. Three children left by the death of Mr. Copeland's brother and sister-in-law came to Columbus to live in his family and were almost as close to him as his own children. He also had the joy of four grandchildren.

His death was without sickness or struggle. He spent the morning in his office in the bank-building. After a light lunch in a restaurant in the building, he lay down on his couch for a nap. When he was thought to be sleeping longer than usual, his son was summoned and then a physician, but he had passed away.

The *Columbus Citizen* of the next day, the 30th of November, 1935, had this editorial comment:

'Foster Copeland's death means to Columbus the loss of a man who in his life exemplified the highest ideals of citizenship. Coming to Columbus as a young man more than half a century ago he carved out for himself a successful business-career. His record as business-man and banker stands without a blemish, a model for those who come after him.

'To his church and to many movements for civic betterment he gave liberally both in money and in personal service and leadership. Throughout his rise to a place as one of Columbus' first citizens he retained an unassuming gentleness of nature and a sincere and sympathetic friendliness for persons of all classes and conditions.

'Columbus will not be the same city without Foster Copeland, but it is a better city by reason of his long life among us.'

On the 12th of January, 1936, a service in memory of Mr. Copeland was held in the Broad Street Church. Tributes were paid by the Pastor, Dr. J. Harry Cotton; by the Synod of Ohio; by the many local bodies with which he was connected, such as the Y. M. C. Association; the Columbus Academy; the Columbus School for Girls; the Masonic lodges; the Columbus Home for the

Aged; the City National Bank and Trust Company; the Columbus Chamber of Commerce; the Pocket Testament League; and the Anti-saloon League; and by a large assemblage of friends and fellow-citizens.



## FRANCIS EDWARD MARSTEN



**T**HE first pastor of this Church was Rev. Francis E. Marsten. He was born on the 12th of September, 1850, in Jersey City, N. J. He was graduated in 1874 from Amherst College, and he attended the Andover Theological Seminary. He accepted a call to the Central Congregational Church of Attleboro Falls, Mass., where he remained about three years.

Then, changing his denominational allegiance, he became pastor of the First Presbyterian Church of East Boston, Mass. Two or three years later the First Presbyterian Church of Columbus, Ohio, gave him a call, and so he moved here. At that time the two Presbyterian churches, the First and the Second (later known as the Central), stood almost opposite one another on Third Street.

As many members of the First Church were moving to the east end, it seemed to the pastor and to others that it might be best to leave the religious care of the central part of the city to the Second Church and to erect a new building for the First Church on East Broad Street. However, as the transfer of the whole body was not practicable, the advocates of the new location took their



letters in 1887 from the First Church and, by action of the Presbytery of Columbus, established the Broad Street Church. Then the new Church called Mr. Marsten as its pastor. He accepted gladly and took up the organizing and promoting work in the new field. His installation and the dedication of the chapel occurred on the 2nd of October, 1888. The Church grew in numbers and in influence, as is shown in previous chapters.

In 1894 the degree of D.D. was granted to Mr. Marsten by the University of Wooster. In 1898 he resigned the pastorate here, his closing services being conducted on Easter, the 10th of April. He then for a time engaged in religious journalism in New York City, and in 1902 he became pastor of Bethany Presbyterian Church there. Resigning again in 1912, he went to Boston as superintendent of the Massachusetts Bible Society. He died in Boston on the 22nd of August, 1915.

Later an enlarged photograph of him was, by Mr. Copeland's thoughtfulness, framed and hung in the chapel, and still later, when the memorial corridor was built it was placed in the entry between the chapel and the corridor. It is an excellent likeness, bringing out well the intellectual but warm and esthetic qualities of the man. In 1877 he had married Ida Minerva Freeman of Attleboro Falls, Mass., the daughter of a manufacturing jeweller. With Dr. Marsten she served the Christian cause faithfully throughout his ministry of forty years, and lived to be over 85 years of age, dying on the 26th of December, 1935. Their son, Mr. Joseph Freeman Marsten, is living at North Attleboro, Mass.

Dr. Marsten made a reputation in Ohio as a lecturer and a writer. He published several books, including 'Songs of Life' and 'Freedom of Christ.' His facility in verse was often shown on public occasions and in periodicals. He was an able, eloquent and popular speaker.



At the time of his death the *North Attleboro Chronicle* printed this editorial comment:

'His religion was that of brightness and cheerfulness, and he believed that true religion had no place for gloom or sadness. He was a man of wide charity and his greatest pleasure was to help the poor and distressed. Dr. Marsten was a close friend of the late President McKinley. While he was located in New York and Boston he took a leading part in the religious activities of both cities. In his doctrine and creed he was broad-minded, believing whole-heartedly in the fellowship of man and the love of God.'

## SAMUEL STERLING PALMER



**F**EW modern American churches could have a more fruitful and spiritual pastorate than that of Dr. Palmer through his thirty years in the Broad Street Church.

He was born on the 5th of March, 1861, on a farm near Columbus Grove, Putnam County, Ohio, the son of Thomas and Mary Sterling Palmer. The father was a farmer and teacher, but he

died in early manhood, leaving four sons, of whom Samuel was the second, then only seven years old. The father's death threw a great burden on the widow and sons, and they had a struggle for maintenance and education. Later the mother was married again, and when the stepfather left his own farm and went to the Palmers', life became easier for the boys. Samuel attended the country-school and also those of the village of Columbus Grove. He obtained a certificate to teach when he was seventeen years old. For a few years he taught in the winters and attended the Normal School at Ada, Ohio, (now the Ohio Northern University), in the summers. In 1882 he entered the preparatory Department of the College of Wooster and a year later took

up the collegiate course, receiving the degree of A. B. in 1887. His struggle had brought him something more than intellectual attainment, the development of earnestness, perseverance, industry and the altruistic motive.

The young Mr. Palmer, in his class, met Miss Della McCortle of Cumberland, Ohio, and the acquaintance ripened into romance and marriage. They were alike in the earnest purpose to make their lives count for the most for the Kingdom of God. After college Mr. Palmer entered Union Theological Seminary in New York City, remaining nearly a year and a half. He then removed to McCormick Theological Seminary (now the Presbyterian Theological Seminary of Chicago), remaining another year and a half and in 1890 receiving the diploma. In 1899 the College of Wooster conferred upon him the degree of D.D.

The marriage occurred in the fall of 1890, and it was blessed with five children, of whom four are living; Arthur Thomas, Dr. Paul Whitney, Dr. Robert Sterling and Mary Anita. The two doctors are practicing medicine, the former in Columbus, the latter in Boston, Mass., and the eldest and youngest of the four reside in Columbus.

While a student in the Seminary, Dr. Palmer acted as a supply in the church at Sterling, Illinois, and on the completion of the course accepted a call and remained as pastor for three years. Though his relation there was exceedingly happy, he in 1893 accepted a call to the Brooklyn Presbyterian Church of Oakland, California, remaining there five years. He spent the summer of 1896 in Honolulu, Hawaiian Islands, with the Union Congregational Church, but declined an invitation to remain as pastor.

In 1898 he attended the General Assembly at Winona Lake, Indiana, and on invitation visited Columbus, Ohio,

with the result that he received a pastoral call from the Broad Street Presbyterian Church, having been recommended by Dr. Sylvester F. Scovel, President of the College of Wooster. The salary offered was \$2,000, and was less by \$500 than he had been receiving, but disregarding this, he thought only of the question of what was God's will, and Dr. and Mrs. Palmer soon saw that a great door was opened for them in Columbus. When he began here the membership was reported as 534 but when he retired it was over 2,000. He had received more than 3,300 communicant members into this Church. In the first ten years the seating capacity of the building became inadequate, and in 1907 an enlargement was undertaken, which doubled the capacity, but even this was soon taxed. The annual budget increased from year to year till in 1926 it reached \$75,000. The Church's recognition of its pastor's value was expressed in the gradual increase of the salary to a climax of \$8,000. The increase of work demanded more workers. An assistant minister was called and secretaries were employed for office-work etc. Dr. Palmer had a great vision of his field and was able so to present it as always to obtain a hearty response from the members.

His methods were happy, for he was never a driver but always a leader. He would so stir the workers that he often had to check them lest his plans be crippled by too sudden action. He would keep rather in the rear, burying himself in the people's enthusiasm for his projects. Thus when he made plans for the Sabbath-school, the Christian-endeavor Society, the missionary societies, various working bands, help for some local church or churchless community, or support of a missionary on a distant field, he found helpers ready.

In the midweek meetings, Dr. Palmer's ability to arouse the people to take part secured large attendance

and unusual interest. He was adroit in eliciting from others the thoughts that he might have expressed more clearly. He could correct misconceptions about the Church, the Bible, prayer, social obligations and other matters of Christian life with no offense to anyone who had advanced an idea. By such tactful answers a person would often be left with the happy feeling of having made a valuable contribution to the discussion.

There were of course discouragements and doubts. Often the minister was depressed by the members' indifference, by his inability to reach persons who seemed to have gifts for certain service, by the sin seen in the community and by controversies springing up in the Church, but always his spirit would rise above difficulties to see a new challenge for consecration.

The Church had its anxieties too. As at the beginning of Dr. Palmer's ministry he had been invited to become the president of a synodical college in a western state, so again soon after his coming to Columbus he received such an invitation from the College of Wooster. In 1903 he declined the presidency of Lane Theological Seminary in Cincinnati, Ohio. Several times he was sought by other churches. The writer of this sketch remembers well a call made upon him by Dr. Palmer about 11 o'clock one night. A long-distance inquiry had come from Chicago, asking whether he would consider a call, and he could not sleep till he had given it some thought. The writer, by way of counsel, asked the Pastor whether he knew any reason for leaving this Church, and then whether he knew of even one individual who would want him to go; but he did not. He knew he was loved by this community.

Yet he was faithful to the Church at large. His influence in the Presbytery of Columbus, the Synod of Ohio and the General Assembly was powerful and was



of great value in shaping the progress of the Christian Church throughout the Presbyterian body. He served on very many committees, voiced his beliefs and reconciled conflicting views. He was elected Moderator of the General Assembly in 1920 at Philadelphia. It was a difficult time, when extensive reorganization was planned; and he was useful in perfecting the plans, in securing the support of leaders and committees and in the adjustment of personnel to the new conditions. He was a member of the Board of Home Missions (now the Board of National Missions) for 25 years. Throughout his pastorate in Columbus and until his death he was a trustee of the College of Wooster.

Dr. Palmer was marked by thorough sincerity. No statement of his was ever questioned or found at variance with his life. He loved people and sought to promote the growth of the good to be found in every individual. He spent a part of nearly every day in the homes or in brief, friendly calls in business-offices. His circle of acquaintance was large and always growing. His interest in people won esteem and love on every side. He had a gentle humor, and frequently in an earnest moment in a sermon a witty remark would provoke a smile and show his human feeling but without marring the serious thought. He used to enjoy a joke on himself. He once told this one: 'One Sabbath morning immediately after the morning service one of the members of my Church rushed forward to greet me and said: "Dr. Palmer, there is a little woman with two or three mischievous boys who comes very regularly to church and sits in one of the rear pews. I know she must have a worthless, good-for-nothing husband, for he never comes to church with her but lets her look after the religion for the whole family. . . ." "Well," said I, beginning to have a slight suspicion of who the woman might be: "I will be glad



to greet her. Just where does she sit?" When I was given the location of her pew, I said: "Oh, I know that woman. She is my wife."'

Being a farmer's son, he was a hard worker. He was constantly active; writing a sermon, conducting a funeral, performing a wedding-ceremony, calling on the sick, counseling the distressed, attending a committee-meeting, traveling to Philadelphia, Chicago or somewhere on the work of the Church, meeting with the Board at Wooster or in Presbytery or Synod, yet having time to encourage a friend, to advise some boy or girl about education, to pray with the afflicted, to speak in a civic function and what not. His sermons were powerful in their directness, simplicity and sympathy. His own life was pure and yet he could portray sin and its fruits so terribly as to lead the hearer to understand his dangers and to feel his need of a Savior.

When, in 1928, Dr. Palmer realized the failure of his health and felt the Church's need of a more vigorous pastor, he resigned. The Church with great reluctance retired him as pastor emeritus, but he still kept at work. He supplied the pulpit of the Grosse Pointe Memorial Church of Detroit, Michigan, spending two or three days each week with the people there. They were so delighted with his preaching, spirit and personality that for the time they gave up the quest of a pastor and were satisfied with his service until his death, which occurred on Saturday afternoon, the 15th of November 1930. His passing was gentle and fitting. He was sitting before the radio in his home, when the soul stole peacefully from the body. Telegrams of sympathy poured in to the bereaved family from all over the country.

The event was fully reported in the newspapers of Columbus. Some editorial sentences may be cited:

From the *Ohio State Journal*: 'From all walks of life there have come tributes to the religious leadership and broad public service of Dr. Samuel S. Palmer, whose passing brought sorrow to the city. His influence reached far beyond the boundaries of Broad Street Presbyterian Church where he was pastor for thirty years. His inspiring cheerfulness drew people to him from all sections of the city, his broad sympathies and human understanding made each visitor a friend. Few pastors have been able to carry the influences of their church so far and make them productive of good results in so many instances. . . .

'He came to the city a stranger, he died one of the best loved citizens of Columbus. He came to take charge of a small church and made it one of the strongest in the city. He was a builder, a leader, his life was filled with good deeds; and he left a memory to inspire those who knew the charm of the man and the wisdom of his counsel.

'Cities are richer when such men live a long and active life within their borders, and cities are poorer when such men are called away. He was a courageous Christian, a good neighbor, a fine citizen, whose good deeds will long be remembered.'

From the *Evening Dispatch*: 'Among those who were members of his congregation for the 30 years of his pastorate, the tenderest memory will be that of his deep and inexhaustible personal sympathy. Never was there a pastor to whom the people of his church, young or old, would more willingly go with their troubles and perplexities, their joys and their sorrows, sure of advice that was the result of serious thought, and sure of a sympathy that sprang from the depths of a kindly heart, not merely from the lips. And the unmistakable sincerity of that sympathy made his ministry especially acceptable in the presence of death. Dr. Palmer was deeply loved, because he himself loved deeply.'

From the *Citizen*: 'For thirty years the noble character of Dr. Samuel Sterling Palmer combined with his power as a preacher profoundly influenced his congregation at Broad Street Presbyterian Church, inspiring in them love and loyalty. Today, altho his voice is silent, the personality of Dr. Palmer pervades the church in which he preached so many sermons. His funeral service is being held there. . . .

'Dr. Palmer's sympathy knew no parish nor denominational bounds. He entered fully into the life of the community and projects for its betterment. He enriched the religious life of this city as it is given few individuals to do. Columbus is grateful that Dr. Palmer was numbered among its citizenry for so many years.

In this day of numerous irritations and temptations in our complicated daily life, to have the esteem and admiration of countless men and women throughout a long and useful life is a sermon in itself, and one which Dr. Palmer's life and death preaches.'

A member of the Church, Dr. Frank B. Pearson, gave his testimony in verse:

'He walks erect, in body and in soul.  
A staunch crusader in the cause of right,  
He apprehends the right and sees it whole,  
He sets his course along the way of light.  
To weary pilgrims on the toilsome road  
He lends a hand and gives a smile withal,  
And words of cheer to ease their heavy load  
And soothe the griefs that hold their souls in thrall.  
Communing with the stars he walks the earth  
In pleasing concord with his fellowmen;  
He knows the source of aspiration's birth,  
He strains his gaze beyond our mortal ken;  
And men uncover when he passes by,  
This gentleman, this pilot of the sky.'

A month from the day of Dr. Palmer's death a service in his memory was reverently and lovingly held in the Church.

And so Dr. Samuel Sterling Palmer, living an almost perfect life, loving all and loved by all, drawing men and women into the fold of Christ's Kingdom, happy in the work God had assigned to him, faithful to his home and family, always expressing by word and life an unswerving faith in God's wisdom and relying constantly on His loving care, has taken his place among the immortal saints.

## JAMES HARRY COTTON



THE third and present pastor of the Broad Street Presbyterian Church was descended from Scotch Irish Presbyterian stock. Both his parents were children of farmers in Lawrence County, Pennsylvania. His father, Rev. James Sumner Cotton, and his mother, Margaret Luella Donaldson Cotton, were both born in 1870 and both attended the Neshanock Presby-

terian Church near New Wilmington, Pennsylvania. The father after receiving an education went into the Presbyterian ministry. They now reside at Clintonville, Pennsylvania.

Dr. Cotton was born on the 9th of June, 1898, in Stephen, Minnesota, where his father was stationed as a home-missionary. He attended the public schools of Crawfordsville, Iowa; Carlisle, Ohio, and Apple Creek, Ohio, and the high school of Wooster, Ohio, from which he graduated in 1915. He then entered the College of Wooster and studied there for two years, when he accepted the principalship of the Mogadore School in Summit County, Ohio. After a year of teaching he enlisted in the United States Army and served as radio-operator

in the Twenty-fifth Field-artillery. He was stationed in Columbus and on his first Sabbath here he attended the Broad Street Presbyterian Church. During the spring and summer of 1919 he worked as a tire-finisher in the McGraw Rubber Company's plant at East Palestine, Ohio. In the fall of 1919, after two years of experience in earning money and in patriotic endeavor, he returned to college and graduated in 1921 with the degree of A. B. He then went to Princeton Theological Seminary and spent one year, when he was appointed assistant pastor to the Rev. Donald W. MacLeod, D.D., of the First Presbyterian Church of East Liverpool, Ohio. In the fall of 1923 he returned to the Seminary for another year. Then he transferred to the Graduate School of Princeton University and began his study for the degree of Ph.D., making philosophy his major work and expecting to be a teacher. Here he remained from 1924 to 1926, when he was invited to the College of Wooster to teach philosophy. He accepted and was appointed assistant professor. In the fall of 1928 he was called to the pastorate of the Broad Street Presbyterian Church, and took up the work here on the 1st of October, 1928. He prepared his thesis in philosophy, continued his study under the direction of Princeton University and was awarded the doctor's degree in 1931. He had previously received the degree of A.M. from Princeton in 1926. The College of Wooster conferred the degree of D.D. upon him in 1929.

Dr. Cotton was licensed to preach by the Presbytery of Wooster in 1923 and was ordained in 1924, his work toward the doctor's degree being accepted in lieu of the third year of the theological course. Dr. Cotton's formal education had several interruptions by practical experience and it cannot be doubted that these variations contributed greatly to his philosophical thinking. Such diversions from courses of study may tend to restlessness



and may sometimes make it difficult for the student to enter upon a long steady service; but Dr. Cotton has already attained more than an average pastoral term, which, it is hoped, may prove only the beginning of a long ministry for this Church. Variations from prescribed courses of study arouse speculations upon life's problems.

Dr. Cotton and Luella Fay Goodhart of Wooster, Ohio, were married on the 25th of June, 1927. They have two daughters, Margaret Jane, now six years of age, and Anne Luella four years.

In 1931 Dr. Cotton was invited, by the Board of Foreign Missions of the Presbyterian Church in the United States of America, to deliver a series of lectures in the Orient on the Joseph Cook Foundation. Taking a leave of absence for eight months, he with his wife made a tour around the world, visiting missionary stations, where Dr. Cotton lectured both to the missionaries and to non-christian audiences in educational institutions. This experience enriched his thinking and proved of great encouragement and help to the missionaries, and to various groups in many lands. His lectures were published under the title, 'The Christian Experience of Life.'

Dr. Cotton was elected Moderator of the Presbytery of Columbus in 1933. He served on the General Assembly's Committee of five to study relations between the Board of National Missions and the Board of Christian Education. He has been a trustee of Princeton Theological Seminary since 1929 and a trustee of the College of Wooster since 1931.

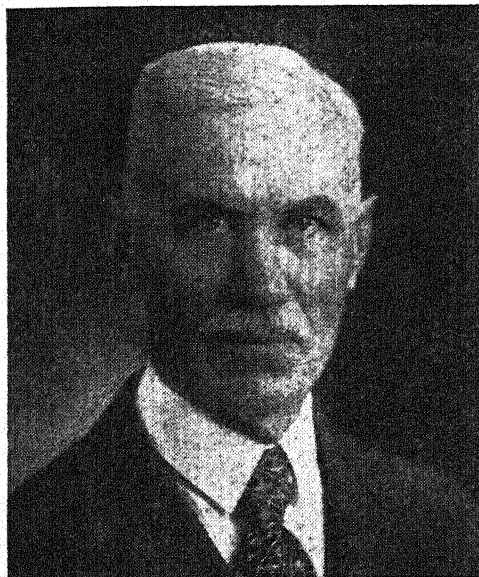
Dr. Cotton, like Dr. Palmer, is a hard worker. He enters into the counsels and interests of the community and is recognized as one of the leading citizens of Columbus. His advice is sought by all sorts of individuals



and organizations. He is faithful to his obligations to the Church, which continues to make outward and inward progress under his administration. Over and over again he has been advised to learn how to say 'No' to the constant calls from the outside and has been asked to conserve his strength lest a break in his health cripple his life and usefulness; but his vigor seems to increase with exercise and he is doing a work of which the Broad Street Church is proud.

The Presbyterian Church through its General Assembly commissioned Dr. Cotton as a delegate to attend the ecumenical conferences of 1937, held in July, at Oxford, England, on the life and work of the church, and in August, at Edinburgh, Scotland, on faith and order; and his addresses on the work of those great epochal assemblies, delivered since his return, have been most instructive and stirring to the congregation.

## WILLIAM HAMILTON HANNUM



WHEN the Broad Street Church was ready to undertake the support of a missionary on the foreign field, it found in Columbus two young persons reared within the bounds of this Presbytery, Mr. and Mrs. Hannum. He was born and brought up in Lancaster, Ohio, and was there received into the membership of the Presbyterian Church under the pas-

torate of Rev. Joseph R. Boyd, whose son, Dr. W. W. Boyd, is a life-elder in the Broad Street Church. Mr. Hannum was from early years familiar with the missionary idea. He received the degree of B.A. in 1887 at Ohio State University. In his senior year he signed the declaration in favor of foreign missionary service, presented by the founder of the Student Volunteer Movement for Foreign Missions. He was, on the 20th of September, 1887, received by the Presbytery of Columbus as a candidate for the ministry. This action was taken in the same meeting in which the report of the commission was adopted, declaring the organization of the Broad Street Church, as effected on that day.

Mrs. Hannum (*née* Annabel Mulligan) was born at

Ballinafof, County Down, Ireland, in a Presbyterian family. However when she was five years old, the family came to Columbus and they joined the High Street Congregational Church, (since removed to West Fourth Avenue as the Plymouth Church), where she became active, especially in the young people's affairs. She attended the Central High School and Ohio State University.

In September, 1887, Mr. Hannum entered Union Theological Seminary in New York City, and finding that the Volunteer Movement, which he had joined, had its center there, he gave much time to its records and correspondence, and when it was formally organized in 1888, he became its corresponding secretary. The associations of that group were valuable, involving friendships with leaders. The appointment to missionary service was made in 1890 with assignment to the Western India Mission. On the completion of the theological course the ordination took place on the 6th of June in the candidate's home-church at Lancaster. The marriage followed on the 1st of July, and Mr. Hannum for the next two months supplied the pulpit of the Westminster Church in Columbus.

In September the missionary couple left Columbus for Bombay. On the field the assignment was made to Ratnagiri, on the west coast about 130 miles south of Bombay, where they spent their first term. The population of their field was reckoned at 800,000, nearly all Hindus, without another missionary family. The second and third terms were spent mainly at another coast-station, Vengurla, farther south. There a tract of government land was secured and a missionary's dwelling was erected, a large portion of the building fund being donated by a generous family in Broad Street Church.

The name *Copeland House* was therefore appropriately given to it.

Their assigned work was evangelistic, and primary attention was always given to preaching, to religious conferences, to distribution of Scriptures in the various tongues of Western India, to organizing and caring for churches and to kindred tasks. Thousands of Scripture-ports have been sold in and around Vengurla. Much time was given to primary schools, and the classes in the Broad Street Sundayschool used to support a teacher and to send splendid boxes, particularly for Christmas, containing school-supplies, toys etc. In 1909 a high school was organized, which had a long struggle, but it now has a large attendance of boys and girls from various religious communities, excellent equipment and an efficient Christian teaching staff.

Mr. Hannum was for about 17 years secretary and for 10 years president of the Western India Mission, and for about 20 years secretary (with supervisory duties) of the Zenana Bible and Medical Mission, (an English women's organization with headquarters in London.) He was also a member of the India Council, through which the Board in New York carries out its policies in its three missions in India. He was for some years clerk of the Presbytery of Kolhapur and several times its moderator, and was for several years chairman of the committee of the Theological School of the Presbytery (conducted in the Marathi language.) He was an organizer and the convener of the Examining Board, which tests and certifies the attainments of the younger missionaries of many different societies, in the Marathi language. When the Presbyterian Alliance of India, composed of churches of about 12 denominations of that type, was revived in 1901, he became its statistical clerk,

and when three years later the resulting Presbyterian Church in India was formed, he continued in that office about 10 years more. In Ratnagiri and Vengurla he was a member of the Municipal Councils, and it was in recognition of that service that in 1912 the Delhi-durbar medal was granted him by the Indian Imperial Government.

It was when Mr. Hannum was in Columbus on his first furlough that Dr. Palmer came to assume the pastorate of the Broad Street Church, and it was pleasant for them thus to meet, as they had been together in seminary, and with the approval of the Board of Foreign Missions this Church took up the support of Mr. Hannum. This relation was especially welcome to the Hannums, since they had many old friends and some relatives in the Church. Mr. Hannum's sister was long a member and her husband, Mr. John K. Henry, served as an elder and as superintendent of the Sundayschool; and Mrs. Hannum's mother and sisters were members.

On another furlough a year was spent in Chicago, where Mr. Hannum took work in the University, receiving the degree of M.A. The next furlough was taken in 1914, and for the education of the children they found it necessary to resign the foreign service, and Mr. Hannum served temporarily as president of the College of Montana at Deer Lodge. In 1916 he returned alone to India for the missionary survey of India and Ceylon, under the International Council, leaving the family at Wooster, Ohio. He was for this work stationed for a year at Bangalore, in the Mysore State. Returning to this country he spent several years in New York City, in the war-work of the Young Men's Christian Association, in the Inter-church World-movement and in the Institute of Social and Religious Research. In 1922 the old connections were happily resumed, and Mr. and Mrs. Hannum were stationed at Kolhapur, the capital of the

ancient kingdom of that name, situated about 70 miles east of Ratnagiri. Later they were transferred to Kodoli, a rural station to the north, to supervise the evangelistic work and to manage the Community Middle School, a large coeducational boarding institution. In 1926, when Mrs. Hannum's health failed, a transfer was made to Miraj, about 30 miles east of Kolhapur, the site of a large missionary hospital with a noted staff. Mr. Hannum there had charge of the evangelistic and educational work and of a leper-asylum and children's home.

In the next years they were ordered home, reaching New York in January, 1928. The patient had a remarkable recovery but was not strong enough for foreign service, and they were placed on the Board's retired list.

Mr. and Mrs. Hannum have four surviving children, two of whom were born in India. Robert Henry taught in Ewing Christian College, Allahabad, India, and in Lawrence College, Appleton, Wis., was ordained by the Presbytery of Winnebago, and is now pastor of the Presbyterian Church in Menominee, Michigan. Margaret Louise, now Mrs. Rush T. Lerch, lives in Easton, Pennsylvania. Dorothy teaches home-economics in a high school in Columbus and has been active in the Broad Street Church and Sundayschool. Florence Jane was for three years a teacher in missionary schools in Canton, China, and now, as Mrs. James G. C. Carnegie, lives in San Diego, California.



## XIII

### THE SEMI-CENTENARY

Light is sown for the righteous,  
And gladness for the upright in heart,  
Be glad in Jehovah, ye righteous;  
And give thanks to his holy memorial name.  
(Psalm 97:11, 12)

### Anniversary Service

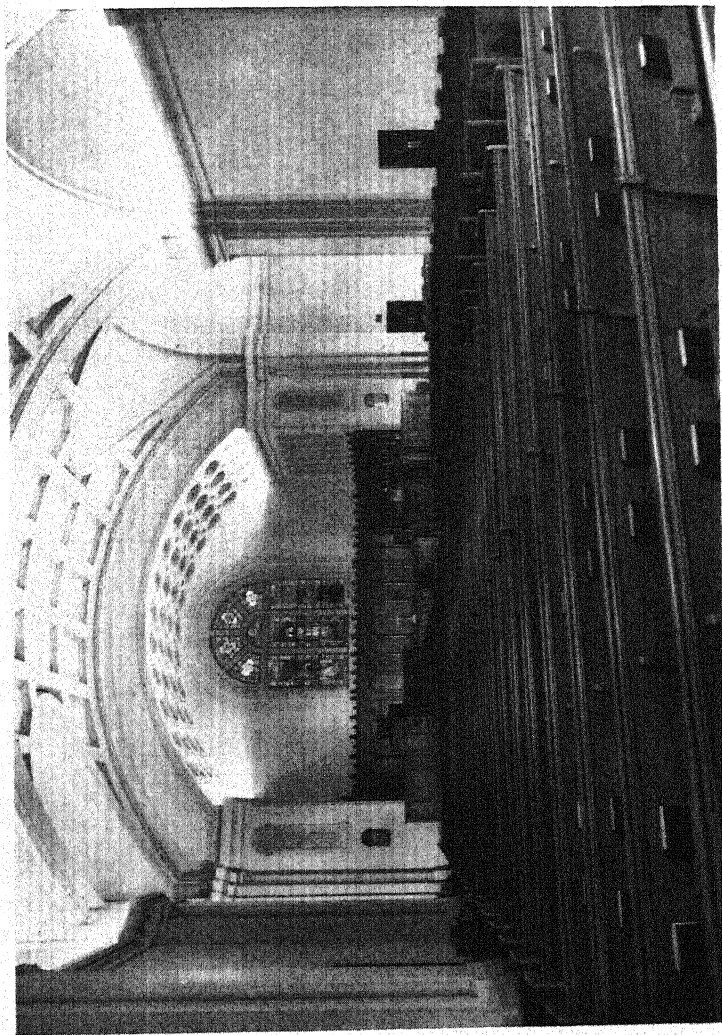
Sunday, October 17 - 11:00 A. M.

THE ORGAN—"I Call To Thee, Lord Jesus Christ" - - *Bach*  
THE CLOISTER PRAYER AND CHORAL AMEN  
THE PROCESSIONAL HYMN—339—"Glorious Things of Thee Are Spoken"  
THE INTROIT  
THE PRAYER OF INVOCATION AND THE LORD'S PRAYER  
THE HYMN—88—"God Of Our Life, Through All the Circling Years"  
THE PRAYER OF CONFESSION (The Minister and the People)  
THE ASSURANCE OF PARDON  
THE READING FROM THE OLD TESTAMENT—Isaiah 56:1-8  
THE READING FROM THE NEW TESTAMENT—Mark 11:1-10, 15-18  
THE ANTHEM—"Built On The Rock" - *Lindeman-Christiansen*  
THE PRAYER OF INTERCESSION  
THE OFFERING  
THE ORGAN OFFERTORY—"Jesus, Priceless Treasure" - *Bach*  
THE PRAYER OF THANKSGIVING  
THE SERMON—"What Its Members Make Of The Church"  
"My house shall be called a house of prayer for all nations—but ye have made it . . ."  
(Mark 11:17)

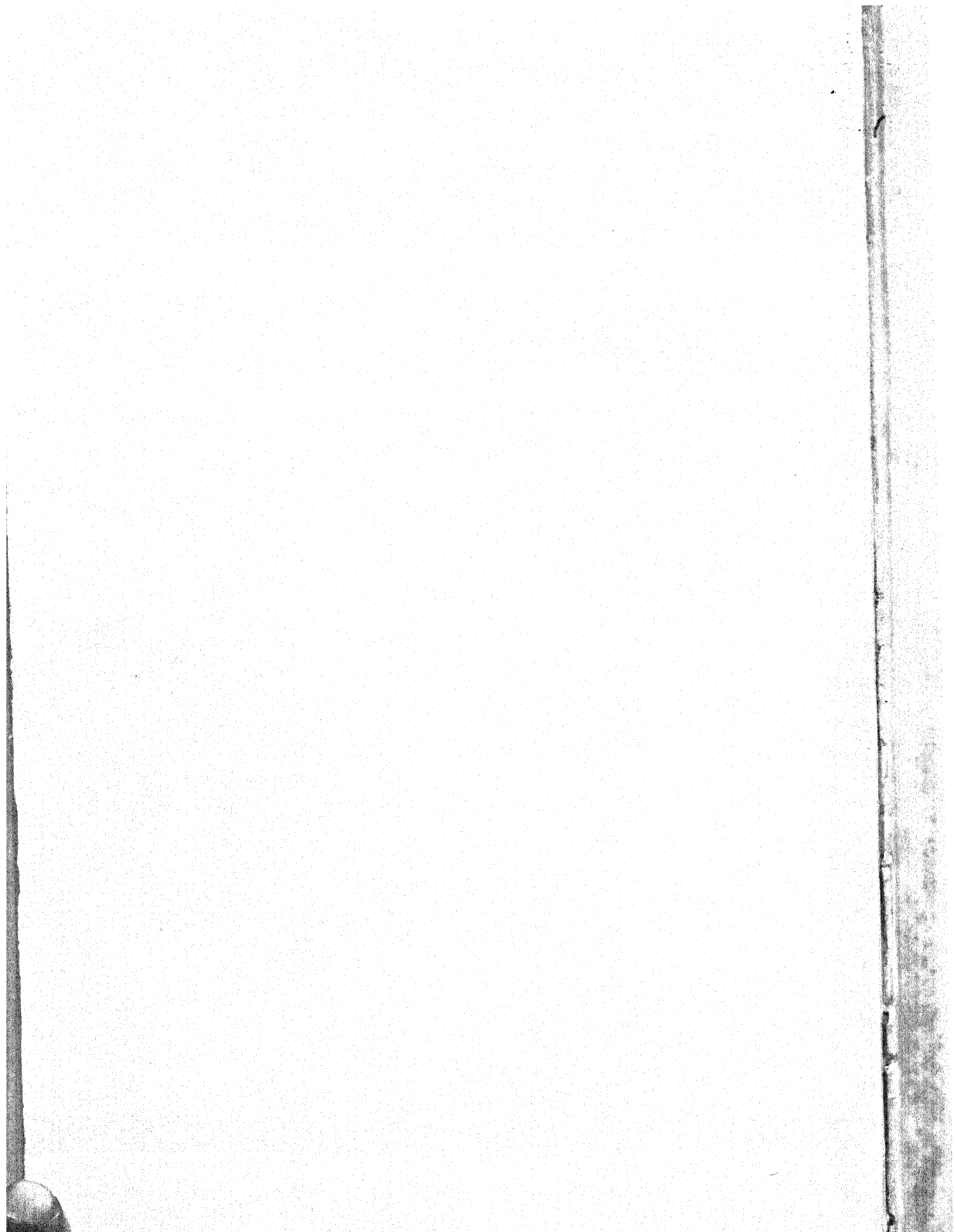
Reverend Henry Sloane Coffin, D.D., LL.D.,  
President of Union Theological Seminary,  
New York City.

THE BENEDICTION AND CHORAL AMEN

THE RECESSIONAL HYMN—333—"The Church's One Foundation"



THE AUDITORIUM AS REMODELLED IN 1937



## Vesper Service

Sunday, October 17 - 4:00 and 7:30 P. M.

THE ORGAN—"Carillon" - - - - - Sowerby  
 THE CLOISTER PRAYER AND CHORAL AMEN  
 THE PROCESSIONAL HYMN—339—"Glorious Things of Thee Are Spoken"

THE INTROIT

THE PRAYER OF INVOCATION AND THE LORD'S PRAYER

THE READING OF THE SCRIPTURE—Ps. 103:1-18

THE CHOIR—"The Pharisee and the Publican" - *Heinrich Schuetz*  
 —"O Brightness of the Immortal Father's Face"

- - - - - *John M. Klein*

—"O Clap Your Hands" - *R. Vaughan Williams*

(With trumpets, trombones, tuba, tympani, and organ)

THE SERMON—

President Henry Sloane Coffin, D.D., LL.D.

THE CHOIR—"Blessed He" - - - - - *Cesar Franck*

—"The Lord's Prayer" - - - *Albert Hay Mallotte*

THE PRAYER OF THANKSGIVING

THE OFFERING

THE ORGAN

"Chorale Improvisation on the Old Hundredth" *Germ*

"Pantomime" - - - - - *Jepson*

"Pale Moon Through Evening Mist" - - - *Klein*

"Toccata: Fifth Symphony" - - - *Widor*

(With trumpets, trombones, tuba and tympani)

THE BENEDICTION AND CHORAL AMEN

THE RECESSIONAL HYMN—388—"From All That Dwell Below The Skies"

## Historical Dinner

Wednesday, October 20 - 6:00 P. M.

Dr. Andrew Timberman, presiding

### ADDRESSES

"Early Reminiscences" - - - - - Edward N. Huggins

"The Work of the Women" - - - - - Mrs. Samuel S. Palmer

"The Men of the Church" - - - - - Marion W. McIntyre

"Fifty Years" - - - - - Rev. William H. Hannum

An historical exhibit in the Assembly Room

## Men's Club Dinner

Friday, October 22, 6:00 P. M.

Mr. Stanley K. Coffman, presiding

ADDRESS—"Organized Religion"

Rev. Charles F. Wishart, D.D., LL.D.  
President of the College of Wooster

Sunday, October 24 - 11:00 A. M.

THE ORGAN—"Prelude and Fugue in E Minor" (The Cathedral)  
- - - - - *Bach*

THE CLOISTER PRAYER AND CHORAL AMEN

THE PROCESSIONAL HYMN—77—"Our God, Our Help in Ages Past"

THE INTROIT

THE PRAYER OF INVOCATION AND THE LORD'S PRAYER

THE HYMN—392—"Thou, Whose Almighty Word"

THE PRAYER OF CONFESSION (The Minister and the People)

THE ASSURANCE OF PARDON

THE READING FROM THE OLD TESTAMENT—Psalm 46

THE READING FROM THE NEW TESTAMENT—Ephesians 1:16-23

THE ANTHEM—"Blessed He" - - - - - *Cesar Franck*

THE PRAYER OF INTERCESSION

THE OFFERING

THE ORGAN OFFERTORY—"Hark! A Voice Saith All Are Mortal"  
- - - - - *Bach*

THE PRAYER OF THANKSGIVING

THE SERMON—"Christ's Body, the Church"

President John A. Mackay, D.D., Ph.D., Princeton  
Theological Seminary, Princeton, New Jersey

THE BENEDICTION AND CHORAL AMEN

THE RECESSIONAL HYMN—372—"O Brothers, Lift Your Voices"

## Young People's Service

Sunday, October 24 - 7:30 P. M.

Mr. Paul B. Best, Jr., presiding

THE ORGAN—"Pièce Heroïque" - - - - - *Cesar Franck*

THE CLOISTER PRAYER AND CHORAL AMEN

THE ORGAN—"Ave Maria" . . . . . *Schubert*  
 THE CLOISTER PRAYER AND CHORAL AMEN  
 THE PROCESSIONAL HYMN—339—"Glorious Things of Thee are Spoken"  
 THE INTROIT  
 THE PRAYER OF INVOCATION . . . . . Rabbi Samuel M. Gup  
    Temple Israel  
 THE HYMN—341—"In Christ There Is No East or West"  
 THE READING OF THE SCRIPTURE . . . Rev. James Thomas, D.D.  
    Minister of Broad Street Methodist Church  
 GREETINGS FROM THE FRANKLIN COUNTY FEDERATION OF CHURCHES  
    Rev. P. Martin Baker, D.D., Minister of Northminster  
    Presbyterian Church  
 GREETINGS FROM THE COLUMBUS MINISTERS' ASSOCIATION  
    Rev. Lewis P. Speaker, D.D., Minister of First English  
    Lutheran Church  
 THE RESPONSE . . . . . Judge Edward S. Matthias  
 THE ANTHEM—"The Pharisee and the Publican" *Heinrich Schuetz*



THE PRAYER - - - - - Rev. C. Ronald Garmey  
 Rector of Saint Paul's Episcopal Church  
 THE HYMN—426—"Father Of All, From Land And Sea"  
 THE OFFERING  
 THE ORGAN OFFERTORY—"Serenade" - - - - - Schubert  
 THE PRAYER OF THANKSGIVING  
 THE SERMON—"The Shared Glory"  
 Reverend M. H. Lichliter, D.D.  
 Minister of First Congregational Church  
 THE PRAYER AND BENEDICTION - Rev. Charles F. Banning, D.D.  
 First Baptist Church  
 THE RECESSIONAL HYMN—56—"On Our Way Rejoicing"

Friday, October 29, 7:30 P. M.

## The Builder

A Pageant of the Broad Street Presbyterian Church through its fifty years of service

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that which is laid, which is Jesus Christ."

I Cor. 3:10-11

This same text was used by Dr. James Hoge at the dedication of the First Presbyterian Church on the Capitol Square in 1830. It was also used by him at the celebration of the fiftieth anniversary of his church. Dr. Francis E. Marsten took this text for his sermon at the dedication of the first unit of the Broad Street Presbyterian Church in 1887.

## The Pageant

FIRST EPISODE—Paul at Troas Hears the Macedonian Call

SECOND EPISODE—Paul at Philippi: Lydia the first Christian convert in Europe.

THIRD EPISODE—Paul, a prisoner in Rome

He touches the life of the imperial city; patricians, Roman matrons, soldiers and slaves hear him preach the Kingdom of God.

FOURTH EPISODE—The Universal Church

The Monasteries; monks making manuscripts for the missionaries.

FIFTH EPISODE—Christianity introduced into England

Augustine, the monk, before the Saxon Court.

CHOR—"Ein Feste Burg ist unser Gott"

SIXTH EPISODE—Birth of Presbyterianism

John Knox visits John Calvin in Geneva.

SEVENTH EPISODE—The New Land dedicated to Christ

The Circuit rider goes forth to build the Kingdom in the wilderness.

EIGHTH EPISODE—James Hoge's Home

The ladies of his congregation meet to sew for the poor in the settlement. Here was born the Columbus Female Benevolent Society that is one of the most effective charitable agencies now in our city.

NINTH EPISODE—The First Presbyterian Church on Capitol Square  
Three citizens discuss the project.

TENTH EPISODE—The Broad Street Presbyterian Church  
Dr. Marsten and officers of the church meet after the service of dedication.

ELEVENTH EPISODE—The Broad Street Presbyterian Church under the leadership of Dr. Samuel S. Palmer.

TWELFTH EPISODE—The Church Today

(a) Silent Processional of the Choir

(b) The Church at Work

Every organization of the church represented—each, a potent factor in the building of the Kingdom here on earth.

Hallelujah Chorus—*Handel*

### Sunday, October 31 - 11:00 A. M.

THE ORGAN—"Chorale Prelude on 'Martyn'" - *J. S. Matthews*

THE CLOISTER PRAYER AND CHORAL AMEN

THE PROCESSIONAL HYMN—57—"Holy, Holy, Holy!"

THE INTROIT

THE PRAYER OF INVOCATION AND THE LORD'S PRAYER

THE HYMN—334—"O Where Are Kings and Empires Now"

THE PRAYER OF CONFESSION (The Minister and the People)

THE ASSURANCE OF PARDON

THE READING FROM THE OLD TESTAMENT—Isaiah 40:1-11

THE READING FROM THE NEW TESTAMENT—John 16:23-33

THE ANTHEM—"Sanctus" (St. Cecilia Mass) - - *Gounod*

THE PRAYER OF INTERCESSION

THE OFFERING

THE ORGAN OFFERTORY—"Intermezzo" - - - *Mascagni*

THE PRAYER OF THANKSGIVING

THE SERMON—"The Courage of Our Lord Jesus Christ"

"Be of good cheer; I have overcome the world." (John 16:33)

Reverend Hugh T. Kerr, D.D., LL.D.

Minister of Shadyside Presbyterian Church, Pittsburgh, Pa.

THE BENEDICTION AND CHORAL AMEN

THE RECESSIONAL HYMN—333—"The Church's One Foundation"

### Columbus Presbytery Service

### Sunday, October 31 - 7:30 P. M.

William W. Boyd, LL.D., presiding

THE ORGAN—"Communion" - - - - - *Batiste*

THE CLOISTER PRAYER AND CHORAL AMEN

- THE PROCESSIONAL HYMN—77—"Our God, Our Help in Ages Past"  
 THE PRAYER OF INVOCATION - - - Rev. William H. Holloway  
   Minister of Bethany Presbyterian Church
- THE READING OF EXTRACTS FROM THE MINUTES OF THE COLUMBUS  
 PRESBYTERY By the Stated Clerk - Rev. Frank M. Patterson  
   Minister of Plain City Presbyterian Church
- GREETINGS FROM THE PRESBYTERY BY THE MODERATOR  
 - - - - - Rev. George L. Willets  
   Minister of First Presbyterian Church
- THE RESPONSE - - - - - Rev. J. Harry Cotton, Ph.D., D.D.
- THE ANTHEM—"Hark, Hark, My Soul" - *Harry Rowe Shelley*
- THE READING OF THE SCRIPTURE—Ephesians 4:1-16  
 - - - - - Rev. Donald W. MacLeod, D.D.  
   Minister of Mifflin Presbyterian Church
- THE PRAYER - - - - - Rev. Clarence S. Gee, D.D.  
   General Presbyter
- THE HYMN—337—"I Love Thy Kingdom, Lord"
- THE SERMON—"The Church in the Modern World"  
       "A glorious church, not having spot or wrinkle or any  
       such thing." (Ephesians 5:27)  
   Reverend Hugh T. Kerr, D.D., LL.D
- THE PRAYER AND BENEDICTION - - - Rev. Benjamin F. Paist  
   Minister of Lancaster Presbyterian Church
- THE RECESSIONAL HYMN—56—"On Our Way Rejoicing"

**Wednesday, November 3, 12:30 P. M.**

Luncheon for the women of the church under the auspices of the  
 Women's Council. Mrs. William R. Clymer, presiding. Address  
 by Dr. Robert E. Speer of New York.

## **Foreign Missionary Service**

**Wednesday, November 3rd, 7:30 P. M.**

Dr. Charles W. McGavran, presiding

- THE ORGAN—"Evensong" - - - - - *Johnston*  
 THE CLOISTER PRAYER AND CHORAL AMEN  
 THE PROCESSIONAL HYMN—379—"Heralds of Christ"  
 THE INTROIT



## THE SERMON—"The Builder"

"According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ."

I Corinthians 3:10, 11

Rev. J. Harry Cotton, Ph.D., D.D.

THE BENEDICTION AND CHORAL AMEN

THE RECESSIONAL HYMN—5—"Joyful, Joyful, We Adore Thee"

## Vesper Communion

Sunday, November 7 - 4:00 P. M.

THE ORGAN—"Evening Song" . . . . . *Bairstow*

THE CLOISTER PRAYER AND CHORAL AMEN

THE PROCESSIONAL HYMN—151—"O Sacred Head, Now Wounded"

THE INTROIT

THE PRAYER OF INVOCATION AND THE LORD'S PRAYER

THE HYMN—152—"When I Survey The Wondrous Cross" (first tune)

THE BAPTISM OF INFANTS

THE OFFERING

THE OFFERTORY ANTHEM—"Even Me" . . . *John C. Warren*

THE PRAYER OF THANKSGIVING

THE RECEPTION OF NEW MEMBERS

THE SACRAMENT OF THE LORD'S SUPPER

The Hymn—354—"Jesus, Thou Joy of Loving Hearts"

The Institution of the Sacrament

The Ministry of the Bread

The Ministry of the Cup

THE HYMN—54—"Lord, Dismiss Us With Thy Blessing"

THE BENEDICTION AND CHORAL AMEN

THE SILENT PRAYER

Dedication of the organ, made by M. P. Moller, Inc., of Philadelphia, containing 4,579 pipes. Selections from Bach, Schumann, Brahms etc. were played by Alexander McCurdy, Mus. Doc., head of the Department of Organ, in the Curtis Institute, in Philadelphia. It was a varied program, designed to show the many stops and voices of the instrument. On this occasion, as at some of the commemorative services, all seats in the auditorium and adjoining chapel were filled and many persons sat in Palmer Hall to hear over the loud-speaker. Mr. John M. Klein, A.A.G.O., of Philadelphia, has lately been appointed organist.

**Committee of  
The Session for The Semi-Centennial  
Celebration**

Dr. Andrew Timberman, Chairman; Mr. Ezra C. Anstaett, Dr.  
William W. Boyd, Mrs. Raymond Cross, Mrs. Calvin C. Lyon

**Sub-Committees**

*On historical Research*; Mrs. Andrew D. Rodgers, Chairman  
*On historical Exhibit*; Mrs. Edwin C. Ensminger, Chairman  
*On Invitation*; Mrs. Henry C. Taylor, Chairman  
*On Publicity*; Dr. A. Beaumont Johnson, Chairman  
*On Printing*; Mr. Charles A. Trowbridge, Chairman  
*On Sale of Book*; Mr. Frank Horn  
*On Young People's Service*; Mr. Paul B. Best, Jr., Chairman  
*On interdenominational Service*; Mr. Charles F. Johnson  
*On Pageant*; Mrs. William S. Harman, Chairman; Miss Carolyn L.  
Scott, Author and Director  
*On Presbytery's Service*; Dr. William W. Boyd  
*On foreign missionary Service*; Mr. John L. Davies, Sr., Chairman



1      October 17, 1937, 11:00 A.M. By Dr. Coffin

## WHAT THE MEMBERS MAKE OF THE CHURCH

*Mark 11:17—And He taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it. . . .*

**Y**E HAVE made it.' What the leaders of the Jewish Church had made of it in the first century of our era does not much concern us this morning. There is a solemn finality in the verdict: 'Ye have made it.' 'Your house is left unto you.' Our thoughts are not with any church of the past, but with this Church now started on a new stretch of its ministry in this city with its beautified sanctuary and added equipment. Christ's words remind us that the Church is ours to make. God has His ideal for it: 'My house shall be.' He is ever present to help us achieve it, but His purpose depends for its accomplishment or its thwarting upon us: we make it.

Let us stress, to begin with, that our Lord was interested in the Church. Many keep saying that He was concerned with the characters and faith of men and women and the quality of human society, but cared nothing for an ecclesiastical institution. But this churchless Gospel overlooks patent facts. Our Lord drew up no constitution for a church; but a church was already at hand, into whose fellowship He was born, of which He remained a loyal member, in whose synagogues and temple He worshipped, whose festivals He celebrated, in whose prayers and creed He joined, (although not every clause in them was entirely satisfactory to His mind), in whose work He enlisted. In Nazareth and in Capernaum we find Him seeking out the synagogue, the centre He thought most important from which to leaven

the community. In Jerusalem we see Him oftener in the temple than anywhere else. The final crisis of His career is brought on by His attempt to correct the abuses and to renew the life of the Church in its central sanctuary. Of the Church of St. Paul's thought, we may use the apostle's words: 'Christ loved the church, and gave Himself up for it.'

Again, let us notice that our Lord who saw God's presence everywhere called a building 'My Father's house.' He wished to preserve its sacred associations: 'He would not suffer that any man should carry any vessel through the temple.' He would remind us that everything about the building, architecture, music, the reverent use we make of it, the awed attitude we keep within its walls, may be used of our Father to reveal Himself to us and, by hallowed association, to lift us into His fellowship.

And notice what He considered the building's main function: 'My house shall be called a house of *prayer*.' That was not the current view of the temple. It was a place where an elaborate ritual was carried on. Jesus showed no interest in that. 'I was daily with you in the temple *teaching*.' 'My house shall be called a house of prayer'; these were His uses for it.

For ourselves must we not begin with the house of *prayer*? Are there many in this congregation with a vivid sense of fellowship with the Invisible, supplying reinforcement and guidance from 'beyond the flaming ramparts of the world'? There is much godless Christianity today, a Christianity which calls on men to adopt Jesus' way with men and to refashion society after His conscience; but which says nothing of resources in the Unseen, and fails to furnish personal association with One wiser, better and abler than man. A generation ago there were folk of whom one spoke as

'God-fearing' men and women, but how rarely that expression fits our contemporaries! God has faded into a vague mist on the spiritual horizon. He is a cloud not as big or significant as a man's hand.

Ours is a wistful age. At a Harvard Commencement a few years ago one of our poets read some verses in which he said:

'Our faiths have fallen from us and left us bare.  
The dream, fantastic and compassionate,  
That like a veil of love and glory hung  
Between us and the bitterness of things  
Is lifted, and the universe has grown  
Vaster and much more lonely. Nor shall Thought—  
Crying into the dark, and listening, listening—  
Find any answer to her prayer: the night  
Is soundless, and the starry mouths are sealed.'

Men in so unexpectant a mood, (and it is typical of thousands of our more thoughtful people), are too depressed for robust effort for a new earth of Christian justice and friendliness; but they crave such an earth, crave assurance that it can be, crave power to bring it into being: 'Crying into the dark, and listening, listening—.'

The Church's mission is to place their hands in the strong hand of the living God. Again, this quotation from an ancient prophet appealed to our Lord because of its inclusiveness: 'a house of prayer *for all the nations*.'

Every church is in constant peril of becoming the possession of one class or of one element in the population. It is difficult to render it equally homelike to aristocrat and proletarian, to capitalist and socialist, to radical and conservative, to the aesthetic and the practical, to people who are mostly feeling and to the few who are largely head. One rarely sees all sorts of people worshipping side by side in our churches. A

one-class church does not illustrate Christian brotherhood. It exercises no ministry of social reconciliation, breaking down walls of misunderstanding and binding in comradeship in Christ people differing in economic status, in degrees of culture and in social outlook.

A church, to render its congregation hospitable, must continually adapt its appeal. We must not ask any man to exchange his native currency, the forms of thought and feeling which he would naturally bring to God's service, for some traditional coin. In an age when we confront a society so generally pagan, and when we are making such meagre advances, the Church must be far more venturesome. One experiment a year is the least to ask of every congregation, one new effort to gain an untouched group or to provide inspiration for some to whom the Gospel seems meaningless. We dare not complacently continue merely our existing forms of work and worship. A conventional church does not represent the pioneering Christ. It misrepresents Him, unless its officers and people use imagination, ingenuity, daring and ceaseless pains to supply a house of prayer for all sorts and conditions of God's children.

'My house *shall* be called a house of prayer for all the nations.' That is God's purpose for every church, a purpose on which its people can lay hold, assured of His almighty comradeship to bring it to pass; but what verdict will a future historian give of this church in this new chapter of its career on which you have embarked? With the convictions and consecration, the sympathies and resolves, represented here, what will your children, looking back, say you made it for them? What will a citizen of Columbus, reviewing the forces at work in this capital, write in his annals that you made it? What will your neighbors, who feel the immediate impact of its work and influence, say you made it to them? What will

more remote folk on some mission-field, who will know it through its impact in the world-wide ministry of the Church, say you made it? What will the Lord of the Church, whose Body it is, His voice to speak, His hands to reach out in friendship, His presence in His people to continue His revelation of His God and Father;—what will He say: 'Ye have made it'?

2      October 26, 7:30 P.M. By Dr. Lichliter

### THE SHARED GLORY

*John 17:22—And the glory thou gavest me, I have given them, that they may be one, even as we are one.*

**I**N ALL our talk about church-unity and inter-denominational co-operation, here is a point of view which we are tempted to overlook. At Edinburgh the churches of the non-roman world united in a sincere quest for theological agreement. There was real progress in mutual understanding, but the goal still awaits us on some far horizon of history. At Oxford we said plainly to each other that we do not all agree in doctrine and in our conceptions of the Church, but here are certain practical tasks which we may do together. Perhaps, in a new awareness of spiritual comradeship we may recapture the lost sense of Christendom.

Yet here, in this word of Jesus, is a bond of union deeper and more fundamental. May we leave on one side all the critical questions which arise when one quotes a text from the Fourth Gospel? May we think of this fragment of the great high-priestly prayer of our Lord as an authentic unveiling of the heart of Jesus? He is saying that the glory which he received from God He had given to His disciples, and that He shared this glory

with them so that they might be one. What was the glory which Jesus received? In what sense did He share it with all future disciples? And how does that shared glory promote Christian unity and co-operation?

Those of us who lived for awhile last summer under the spell of two great world-conferences of churches, do not find these questions difficult. We found the answer, not in the formal reports of scholarly commissions, but in the quiet aisles of prayer. It was in old St. Mary's Church in Oxford, and in St. Giles' Cathedral in Edinburgh that we learned the meaning of this shared glory.

To understand the deeper message of Jesus it is necessary *to go beyond history*. For many years it has been my habit to distinguish rather sharply between the Jesus of history and the Christ of experience. Perhaps not in those terms, I have always insisted that the historical Jesus was our spiritual norm.

I do not repudiate history, but it is not only possible but necessary to go beyond it. What we call Christianity is not summarized in the life and teachings of the Nazarene. Please do not misunderstand me. One does not underestimate the inspirational value of the fragmentary Gospels, and one must never fail to evaluate the Jewish inheritance with the precious legacy of faith in one God, the unique emphasis upon an ever-widening range of ethical obligations, and the profound reverence for the majesty of spiritual law. Nor must we fail to evaluate the contribution of Greek views of life and culture which played an important part in the origins of the Christian church. The history is there and it is vitally significant.

But that is not the whole story. Students of the New Testament know how difficult it is, if not impossible, to set apart what might be called a Galilean gospel and say, 'There are the very words of Jesus.' As Frederick



Grant has said, 'Christianity according to Christ cannot be distinguished from that according to Mark, or according to Q, or according to the early teachers of the Church.'

Have you ever considered what Paul meant when he said, 'though we have known Christ after the flesh, yet now we know Him so no more'? Is that exactly our own attitude, no matter how stubbornly some of us have clung to the Jesus of history? Do we not all tend to project a living Christ, or a spiritual Christ, or a Christ of experience? Why is it that most Christians who continue to read their Bibles turn most frequently to the Gospel according to John? Is it not because we have here a supra-historical figure? Is it not because the Fourth Gospel offers us a record written sixty-five years after the crucifixion, in which we feel the dynamic impressions which the historical Jesus released in the world, but seen through the alembic of Alexandrian philosophy?

The Archbishop of York helps us at this point. He makes it clear that the communion of a Christian with his Lord is not in the least like a spiritualistic communication from a dead person. 'We are in living, personal fellowship with Jesus Christ,' he says; 'If He were merely a human individual who lived and died long ago this would be impossible.' That means, if it means anything at all, that we must go beyond history and beyond biography. His Grace goes on to make his position even more concrete in terms of personal experience. 'We cannot ask how we can be sure that just this or that happened, but we can ask how we may be as responsive to that eternal Word of God which was speaking then as were Peter, James, John, and the rest, not only in the days when their knowledge of Him was, as St. Paul calls it, "fleshly," but when, after the coming of the Holy

Spirit, they knew Him as the very breath of their lives.'

'*As the very breath of their lives,*' this is how Jesus seemed to us as we worshipped together with men and women of many churches, of many races and of many tongues. Christianity, as we conceive it, is a developing, progressive experience of a living Christ, and it would progress and develop even though the ties that bind it to history were severed. We must go beyond history to perceive that faith focusses itself upon a continuing incarnation. I once strongly objected to a phrase which was often used, defining the church as 'the extension of the incarnation.' I am now persuaded that it is nothing else. There is a deeper bond of unity than agreements in doctrine, than co-operation in practical tasks, or than concordats and mergers. It is a unity derived from the shared glory. 'The glory which thou gavest me, I have given them, that they may be one, even as we are one.'

*What was that glory?* It was something more than the radiance of a unique personality. It was something deeper than the divine afflatus of a prophet of the Most High. Go back, if you will, to the prologue to the Fourth Gospel and you will read, 'And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.' So the glory came from a source beyond and above personality. It was a glory that streamed in upon the human life of the Master. It was a revelation of the Eternal in the inner life of a man, and that glory Jesus shares with us all. One recalls an interesting reaction from a gifted Unitarian who was a looker-on at Edinburgh. He said that objection had been made that Unitarians denied the incarnation. 'On the contrary,' he continued, 'we insist that the incarnation is a continuing process in human life. It was not just an isolated incident in history, by which one life

was illumined. There is a light that lighteth every man coming into the world. We believe,' he went on to say, 'in the eternal lordship of Jesus. There is a sense in which every man becomes, by the grace of God, an extension of the incarnation. And the glory, which was given to Christ, was the glory of an inner consciousness that He was sent into the world to do the will of God, and to interpret Him to man. That glory of an incarnate word He transmitted to his followers. 'Greater works than these shall ye do,' and this glory, (of an inner radiance, of an accepted mission, of a redemptive purpose), I have given them 'that they may be one, even as we are one.'

That sounds mystical, but it is no more mystical than any consciousness of fellowship which makes us feel that we belong together. If the bond which unites friends is a mystical bond, then this also is mysticism; but the fact remains that it is the privilege of the Christian to feel that he is called to extend into his own environment all the spiritual ideals and impulses which belong to what he calls the Christ. If we are logical we shall come to the place where we shall agree with Bultmann that the Jesus of history is a vanishing figure in the New Testament itself, and that we need not attempt to explain Jesus in terms of his own biography, but that there is such a reality as a living Christ, a spiritual Christ, a Christ of experience; and that this Christ is not behind us but moves ahead of us in the van.

*The bond of Christian union* becomes then not a matter of externals, but the consciousness of a shared glory. I am sure we shall all agree that the most practical expression of this view is to be found in the Book of Discipline which defines the position of the Quakers. Let me quote the exact words:

'We find the true bond of Christianity not in any statement of our common faith, not in any uniform system of church organization, not in any rite of which we all partake. We find it rather in the participation in a common inner life springing out of communion between the human soul and God, and expressing itself in the daily life of all those who experience it.'

Many of us were touched last summer by the quiet witness of prominent Quakers whose simplicity and sincerity were unquestioned and who made it clear to us that for Friends, Christian unity consists in 'the one divine life creating in men the mind that was in Christ Jesus.' This mind, in so far as it appears in any one of us is *for us* the manifestation of the character of God. 'The glory which Thou hast given me, I have given them, that they all may be one.'

What would happen in the religious life of Columbus if we all believed that? What would happen if we were to act as though that were true? For one thing, we would never worry about the formal symbols of separation. That one man calls himself an Episcopalian, another a Methodist, another a Baptist, another a Disciple, another a Presbyterian, and another a Congregationalist, would mean only a preference for one sort of corporate worship as against another. It might even mean nothing more than preference for a preacher. There would be a deep sense of spiritual oneness binding us all together. Years ago, Commissioner MacFarland of the District of Columbia put the whole matter into one illuminating sentence: 'The rising tide lifts every ship.' If the Presbyterians go forward under the inspiration of a beautiful new sanctuary and a vitalized sense of comradeship, we all profit. If the Methodists, Baptists or Episcopalians are carried forward by any wave of spiritual advance, we are all uplifted and cheered. Such a rising tide lifts every ship. This sense of inner unity

in the midst of outer diversity enriches and stimulates all Christians everywhere.

There would be no room for the competitive spirit, no place for any consciousness of rivalries, no secret envy of another's success, no secret satisfaction should another's church halt by the way. We are all fully aware that all of these things do here and there creep like subtle serpents into the ecclesiastical Eden, and make it difficult for us to pray, 'Not unto us, O Lord, not unto us, but unto thy name, give glory.' This sense of being *at one with each other*, because we feel ourselves one with Christ, is the basis of the ecumenical mind.

Another thing would happen. We would find ourselves drawing together to oppose a solid front against the rising tide of secularism. What gave significance to the Oxford Conference and made unity imperative was the knowledge that in vast areas of the world the Church is either dead, or in exile, or fighting with its back to the wall. We who live in happier countries were compelled to face this sense of impending tragedy, and not one of us from England or from North America could say with confidence that the same fate might not engulf us as well. As the Bishop of Litchfield said plainly, 'the world is too much for a divided church.' If the enemies of religion and the critics of the Church can be made to understand that we are not as divided as we seem, that though worshipping under many names, we march together, organized religion may dare to dream of ultimate and imperishable victory. Whatever we can do together, let us heartily do, that we may challenge a skeptical world with the might of a solid front. Whatever we can do better apart, let us do, in the spirit of the Master and with a deep appreciation of one another's convictions and faith. At long last it is not unity in program or organization or creed that matters. What makes us one

is the shared glory, the glory of a common experience of a living Christ, who transcends history, the glory of an inner radiance which comes to all whose hearts are open to the Spirit of God, the glory of a common fellowship of faith and love.

It is in this spirit that we rejoice with our brothers in this new sanctuary. It is in this spirit that we go forward, in the words of Bishop Matthew Simpson, to make our own church a power in the land but to love every church which exalts our Christ.

3

October 31, 11:00 A.M. By Dr. Kerr

### OUR LORD AS A MAN OF COURAGE

*Acts 4:13—Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.*

**T**HERE is an old saying to the effect that he who loses money loses much, he who loses friends loses more but that he who loses courage loses everything. The man who has lost faith in himself, faith in others and faith in God, has indeed lost everything. This is why all through the Bible we hear the clarion note sounded, calling men to courage. 'Fear not.' 'Only be strong.' 'Be of good courage.' The same call rings through the New Testament. 'Fear not.' Everywhere and in all circumstances of life we are called upon to be strong, to act like men.

There is no suggestion that Jesus ever exhibited the emotion of fear, or that He ever played the part of a coward. Rightly interpreted, the agony of the Garden of Gethsemane belongs in the sphere not of fear but of royal courage. Go over the Gospels carefully and



you can find no suggestion that our Lord was ever afraid.

The story of His temptation in the wilderness is familiar but there is a strange sidelight thrown upon it in the single verse that recalls that crisis in His life as recorded in the Gospel of Mark. St. Mark tells us that 'he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.' That is a remarkable statement. There have been strong, fearless, godly men who have made friends of the beasts of the field. In their presence their ferocity has been tamed. We remember the story of Androcles and the lion. We remember the friendship which St. Francis of Assisi had with the birds and the animals of his native land. We remember how Robert Burns philosophized about the fear shown by a little field-mouse and how man's sin had broken nature's social union. In the life of the holy man of India, Sadhu Sundar Singh, we read this remarkable story. 'One night,' writes his friend, 'just before we went to bed, we noticed lights moving in the valley, and the Sadhu explained to me that men were probably in pursuit of a leopard. . . . Long after midnight I was aroused by a movement in the room. The Sadhu had risen from his bed and was moving towards the door, which opened on the wooden stairs outside the house. The creaking of the wood made it clear that he was going down. Knowing that the Sadhu spent hours of the night in prayer, I was not surprised at this. But when half an hour or so had passed and he had not returned, I became uneasy; the thought of the leopard in the valley made me feel anxious. So I got out of bed, passed into the dressing-room, and looked out of the window towards the forest. A few yards from the house I saw the Sadhu sitting looking down into the

deep valley. It was a beautiful night. The stars were shining brightly; a light wind rustled the leaves of the trees. For a few moments I watched the silent figure of the Sadhu. Then my eyes were attracted by something moving on his right. An animal was coming towards him. As it got nearer I saw that it was a leopard. Choked with fear, I stood motionless near the window, unable even to call. Just then the Sadhu turned his face towards the animal and held out his hand. As though it had been a dog, the leopard lay down and stretched out its head to be stroked. It was a strange, unbelievable scene, and I can never forget it. A short time afterwards the Sadhu returned and was soon asleep, but I lay awake wondering what gave that man such power over wild animals.' There was something about Jesus which made Him fearless in the wilderness and in the presence of the wild beasts of those wild and desolate hills. He was unafraid in God's world.

We recall the story of His courage exhibited in His own native town of Nazareth. He had gone through the towns of Galilee and had returned after having performed many mighty miracles. The people of Nazareth were expectant but there He wrought no miracles and they were disappointed. In response to their unspoken comment as to why He did not work miracles in their presence, He suggested that it was only the foreign leper Naaman who had been healed while Jewish lepers had been passed by. He suggested that many had suffered through the famine but that only one foreign woman, a widow of Sidon, had received the blessing. They understood His meaning all too well. While God had blessed others He was passing them by because of their unbelief and they were filled with wrath and rose up in the synagogue and cast Him out and, leading Him to the brow of the hill overlooking the city, they planned to

cast Him headlong into the abyss and then the Gospel concludes with a few quiet words, 'He passing through the midst of them went his way.' What moral majesty! What courage! What self-possession! In the very presence of imminent danger and death He moved on unafraid along the way of life He had chosen. That is physical courage and there is no example in history quite like it.

One other reference in the life of Jesus will suffice to reveal the quality of His courage. He was on His last journey to Jerusalem going up from Jericho to the Holy City. He knew what awaited Him. He knew that it was His last journey and that at the end of the road He would find the Cross. The record reads that 'He set his face stedfastly to go to Jerusalem.' The story is very vivid. It is dramatic. It is all alive with human interest. The language still burns with excitement and concern. We see Jesus, His face set, seeing the invisible, moving on alone; His disciples falling back amazed, terrified, startled, scared to death; but Jesus moves on striding up the highway, moving on, stedfastly going forward to Jerusalem. As He moves on alone He seems to turn to view His lingering, hesitant, terrified disciples, and, as if to beckon them onward, He says, 'Come, we are going to Jerusalem.' Dr. Sanday says, 'He moved up to the Cross as if He were going to His coronation.'

There is, however, a higher form of courage than what we commonly call physical courage. We speak of it as moral courage. It assumes many forms. Sometimes it is the courage to be silent. Sometimes it is the courage to speak. Sometimes it is the courage to leave the place of danger and to move off and out into security. Sometimes it is the courage to acquiesce and submit without a word, and again it is the courage to remonstrate, to speak up, to strike out.

There is courage required in speaking the truth and Jesus possessed it in a high degree. He never toned down His message. He never diluted the Gospel. To rich and poor alike He spoke true words even when they hurt. He did not make the way easy for Nicodemus the ruler, nor for the young man who was rich. He ploughed a straight furrow, never looking back and never temporizing or trimming. It was the courage that was exhibited by Martin Luther when he said, 'Here I stand. I can do no other. God help me.' It was the courage of Polycarp facing the fire, unwilling to retract a single word of the Gospel, saying, 'Eighty-and-six years have I served my Lord and Savior and He has done me nothing but good.'

It takes courage to break with conventional morality. We do what others do. It is difficult to stand alone and say No. It is difficult for a young girl to say No to the cocktail when her friends say Yes. It is difficult to say No to a pleasure-loving, carelessly spent Sabbath when all our friends are taking to their motors and their week-ends. It is a high courage that is able to stand alone and say, 'As for me I cannot do it.' That is the courage which Jesus displayed. The way in which the people of that day kept the Sabbath was wrong. Jesus knew it was wrong and, although it brought condemnation and misunderstanding upon Him, He chose to stand up to what He knew was right. It was the same way in the realm of friendship. He had the courage to make friends with unpopular people, with outcasts and sinners and vulgar and common people and for that reason He was misunderstood, suspected, shunned. Even His own disciples tried to change Him from His course but He said, 'Get thee hence.' We like to think of Jesus as He stands in the great painting of Munkacsy's 'Christ before Pilate.' Pilate sits on his throne, the judge, the

representative of Imperial Rome. He can condemn or acquit and Jesus stands in his presence a prisoner, bound, alone, silent but unafraid. The title should be changed to 'Pilate before Christ,' for the courage of Jesus, His faith, rises above all sense of fear and the moral majesty of His presence puts Pilate to shame.

I do not know what makes you faint-hearted. It may be the loss of friends, or the loss of money, or the loss of health. It may be that you have laid away out of your sight someone who has been dearer to you than life. It may be that you have had to face failure, or shame, or sorrow. Perhaps life has lost its zest and you, with your back to the wall, are not even strong enough to fight. Across the centuries there comes not only the example of our Lord but His challenge. On His last night, facing the Cross, alone in an upper room with eleven disciples whose courage will fail them in a few hours, He says, 'Be of good cheer, I have overcome the world.' May it be said of us, as it was said of the early disciples, 'When they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.'

4

October 31, 7:30 P.M. By Dr. Kerr

### THE CHURCH IN THE MODERN WORLD

*Ephesians 5:25, 27—Christ also loved the church, and gave himself up for it; . . . that he might present the church to himself a glorious church. . . .*

**D**URING the past year a new emphasis has been placed upon the position and influence of the Christian Church in the modern world. First of all the attention of all nations has been focused upon Germany

where the Christians are undergoing tragic persecution. All other organizations, the universities with their fine traditions, the fraternal orders, the fraternal societies, have bowed the knee to the image that national socialism has set up, but the Christian Church has said, 'No. We will not serve thy gods. God alone is Lord of the conscience.' There has also been an emphatic emphasis upon the Church, growing out of the World-conferences held at Oxford and Edinburgh, when the representatives of the ancient churches of the East and of the more modern churches of the West met to consider the obligation of the Church to the situation we are facing today. A new interest for the Church is manifest.

One thing is made clear, that the Church has a function to perform all its own. No amount of social-welfare work or humanitarianism can take the place or exert the influence of the Church, for the Christian Church represents Christ and heralds the Gospel of the New Testament.

There are in the main two classes which constitute the objective of the Church's evangelistic effort. The first group is the critics of the Church. They live under the shadow of the Church, but they do not enter. They salute, but they do not speak. Their names may be on the reserved roll of the Church but it is many years since they attended a service or contributed to its support. Their interest in the Church is purely critical. They are out of sorts with the Church's creed, its ecclesiasticism, its dogmatism, its missionary policy. They pass harsh judgments. This group of critics is rapidly increasing and is composed of members of the laboring class and the intelligentsia; some are students, some professors. They belong in the professions of medicine, law, engineering, education. Many of these men and women are among our best citizens. They sup-





port the forward-looking social programs of their community. They are eager for political and educational reform. They are on the side of the upward swing of society. They are honest and sincere, and intellectual integrity is their guiding star.

The second group is the pagans. They are outside the Church. They have no interest in the Church. They do not even deign to criticize it. They ignore it. They get along without it. They are secularists rather than pagans, for paganism had religious passion. They reply to all invitations to identify themselves with the Church, that they see no need. They do not own any need to pray. If they are in need, they ask themselves or the government. To them the Church is irrelevant, superfluous. There is advantage in this outspoken indifference. It is morally honest. It saves the Church from fighting shadows. It has been said that 'as many people go to Church today as used to want to go.' That is all to the good. There is little use of people going to Church who do not want to go, and people are saved from hypocrisy because no social stigma rests upon people who today set the Church to one side.

The Church stands for a certain definite interpretation of life, of death, of the world, and there are people who do not like that interpretation. The Church stands for the interpretation of life in terms of the Cross, of death in terms of the judgment, of the world in terms of the Fatherhood of God who is over all and in all. It stands for a definite revelation of God in history, and men and women who have assimilated a theory of inevitable evolution cannot be in sympathy with God making His approach to the world at a definite date in time.

What then can the Church do in the light of the situation which the modern world presents? It can do two things.

First, it can simplify and clarify its message. Professor Dodd, the distinguished New Testament scholar of Cambridge, has made a notable contribution to our understanding of the evangelistic content. He says, and the evidence bears him out, that there was in the Early Church a clear distinction between preaching and teaching. Preaching was evangelism. Teaching was ethics. Preaching included the proclamation of the facts regarding the life, death, resurrection, and living presence of the Lord Jesus. It was the heralding of the Christian revelation, the 'given' thing in the Christian faith, and it was the faithful proclamation of this preaching that added daily to the Church such as were being saved. The teaching, on the other hand, was the ethical implications of the Evangel, and it is Dr. Dodd's opinion that the preaching of today partakes more of the teaching standard than the preaching, of ethics rather than of evangelism.

The trumpet-note must be clear. Is it clear? The editor of *The Christian World*, (London), says it is not. He has had wide experience listening in. This is what he says: 'The note that I call false is the note of a preaching which fails to make it clear that Christianity stands for Christ; Christ central; Christ supreme. It is the note of a preaching that stands for many noble things but not clearly enough for the supreme thing. It stands, maybe, for high-minded politics; it stands for a noble indignation against social wrong; it stands for a high morality; it stands for a spiritual interpretation of things as against a materialistic one. All is admirable until you challenge it with the question: 'Supposing we accept all this, must we also, (and why must we?), regard Christ as indispensable to our thought and our life?'

The false note in preaching is when His name is not

heard in the music and His cross is left out of the message. Both the critic and the secularist respond in some degree to Him. It is His fascination which is the miracle of the age. The world about us is passing away, yet He abides. He is, in the words of H. G. Wells, 'too big for our poor hearts,' and we seem to be no nearer to His high standard than were the people to whom He first appealed. It is still true that when He is lifted up all men are drawn to Him. In Him is found the true unity of the Church and to Him men will always turn. Has not one of our modern philosophers called the need of redemption which formulates the desire, 'What must I do to be saved?' the S. O. S. call of humanity? Sooner or later man comes face to face with himself, and when he does, Christ the Lord is within call. Did not Sadhu Sundar Singh say when he first found Christ, 'It was like meeting my father after a long absence.' Did not an African woman say to the missionary, 'I always knew there must be a God like that?' Christ is Himself the Church's one and only asset. When Leonardo painted the Last Supper he made Christ central. Would that in every Church the thought of the people were focused on Him only and always!

The second thing the Church can do is to magnify its fellowship. There are two words in the New Testament for the Church, *Ecclesia* and *Koinonia*. *Ecclesia* means those who are called out,—out of the world into a new order. *Koinonia* means the fellowship, the Christian community, the beloved society. The world called those who belonged to it 'a third race.' It is Christ and Christ alone who makes possible the common life which we call the Church. Christians live their lives 'in' Him. Those who, in the familiar but often forgotten language of St. Paul, are 'in Jesus Christ' are all one. 'There can be neither Jew nor Greek, there can be neither bond

nor free, there can be no male and female; for ye all are one man in Christ Jesus.' The early church was radiant in the light of this new fellowship. 'The multitude of them that believed were of one heart and soul . . . and all that believed were together . . . and day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people.' No wonder the spirit of evangelism was upon such a Church. The record closes with the words, 'And the Lord added to them day by day those that were being saved.'

It will be through the Christian society that the new social order must come. From this point of view the prophets of the new day have been too individualistic. They have ignored the Christian fellowship and sought to establish a secular brotherhood in a world that owes no allegiance to Christ. They have gone direct to pagans and critics of the Church seeking to make the Sermon on the Mount operative in a secular society. There have been clergymen and Christian workers on fire for social righteousness who have failed to achieve their objective within the Christian community, and yet who hoped to establish it in the world. The hope of a Christian fellowship is the hope of a world-fellowship, and if we cannot achieve peace, unity and co-operation within the Church, how can we expect to accomplish anything among people who have no Christian loyalties?

The Church enters the warmer atmosphere of a true community-life, where we bear the burdens of others, and there is identification with the joys and failures of our fellows. The attractive power of such a Church will soon be evident and this can only be done where Christ is the unifying center, the object of our adoration. When the Christian community achieves this end

it will not fear the encroachments of Communism or the challenge of a secular Nationalism.

One thing more. It is through fellowship, the fellowship of Christians in the family, the group of the Church, that grace is mediated. It is always so. Life comes from life. It is so in art, in education, in science, in literature, and in religion. It is the Christian society that holds in its keeping the responsibility under God for the redemption of men. The antithesis of a personal and a social gospel is false. It is untrue. Grace is conveyed through the channels of the Christian community. Ask yourself if this is not true. How did your life come into the channel of the Christian life? Think through your own experience and you will discover that this is so. It was from some contact with the Christian community that Christ was born again in you. It must be so. It is only from life that life comes. The Church is the bridge between the generations.

5 November 3, 12:30 P.M. By Dr. Speer

At the Women's Luncheon, the address was on the past hundred years of foreign missions, describing especially the organization of the early societies of women, and mentioning some women who have been leaders down to the present.

6 November 3, 7:30 P.M. By Dr. Speer

## THE CENTENARY OF THE BOARD OF FOREIGN MISSIONS

*(The substance of the address, taken from a paper furnished for this purpose.)*

**W**HILE we speak of 1837 as the year of the organization of our present Board, we rejoice to remember that the origin lay back of the establishment of the Board. The missionary work of the Presbyterian

Church began in 1741 with the appointment of Azariah Horton, a member of the Presbytery of New York, to work among the Indians on Long Island, and the second missionary was David Brainerd, whose memoirs written by Jonathan Edwards, influenced William Carey and determined Henry Martyn to 'imitate his example.' This early work among the Indians was true foreign missions, making Christ known to the unevangelized and it was taken up by the General Assembly formally and systematically in 1800. The first organized foreign missionary society of the Church, however, was the United Foreign Missionary Society, formed in 1817, consisting 'of the Presbyterian, Reformed Dutch and Associate Reformed Churches and all others who may choose to join them.' Its object, as stated, was to spread the Gospel among the Indians of North America, the inhabitants of Mexico and other portions of the heathen and anti-Christian world.'

In 1826 all the work of this Society was transferred to the American Board of Commissioners for Foreign Missions, now the organization of the Congregational churches, but then cherishing the hope of being a national institution and the missionary society of the Christians of many denominations. There were many in the Presbyterian Church, however, who were averse to this consolidation, believing that the Church should have its own distinctive missionary organization. Some of the synods had conducted their own missions since 1789, when the Synod of Virginia appointed a Commission for this purpose. The Synod of Pittsburgh had organized itself at its first meeting in 1802, as the Western Missionary Society. When the United Foreign Missionary Society was absorbed by the American Board, the men who believed in the distinct association of the Church as a church with missions, began to plan for



some arrangement that would save their principles. In 1831 the Synod of Pittsburgh formed the Western Foreign Missionary Society, with the purpose of recognizing 'the Church in her very organization as a society for missions to the heathen.' The Rev. Elisha P. Swift, D. D., was the first secretary of this Society, and the first large gift was one-thousand dollars, given by the Hon. Walter Lowrie, then secretary of the Senate of the United States. It was this Society that began in 1833 the missions of our Church to Africa and India, and later the Indian missions among the Weas and Iowas, and in 1837 the mission to China. The energy and broad-mindedness of the Society were astonishing. The scope of its projects was surpassed even by the foresightedness of its treatment of the subject of printing in Chinese from metallic type. Though poor, the Committee joined with the Royal Printing Establishment of France and the British Museum in ordering three sets of matrices for \$6,600 each, three orders being required by the typographer before he could afford to complete the work. Looking out over the immense field, the Committee boldly declared that they trusted, 'the time is nearly past when the Presbyterian Church will continue to stand with their arms folded, while the millions of China are perishing in her sight.'

One of the most interesting chapters in the history of our Church is the story of the years 1831 to 1837 when questions of doctrinal conviction, ecclesiastical polity, missionary principle and personal temperament were intimately intertwined, and the controversy ended in the disruption of the Church into Old and New-School branches, which remained separate until the Reunion in 1870; in the termination of the Plan of Union with the Congregational Churches, and in the transfer of the Western Foreign Missionary Society and all its work

to the General Assembly for incorporation as the Assembly's own Board of Foreign Missions. This last action of the Assembly was in response to the urgent representations made to it by Elisha P. Swift and others.

The new Board held its first meeting in Baltimore on October 31, 1837. Samuel Miller of Princeton Theological Seminary was chosen president, and the Hon. Walter Lowrie secretary.

Mr. Lowrie was one of the great characters of our Church. He was born in Edinburgh, Scotland, December 10, 1784. He was brought to America when eight years old, and settled with his parents first in Huntingdon County, then in Butler County, Pennsylvania. Intending to enter the ministry, he was turned aside. In 1811, he was elected to the Senate of Pennsylvania, and then, after seven years' service, to the Senate of the United States. At the expiration of his term, in 1824, he became Secretary of the Senate, and held the office for twelve years, and was urged to remain, but turned from it in 1836, to become secretary of the Western Foreign Missionary Society, and then of the Board. He held this office until, disabled by the infirmities of old age, he laid it down in 1868. Whenever he rose to speak in any assembly of the Church, there was silent and confident attention. Every one knew that Walter Lowrie was absolutely true and genuine. He taught himself Chinese in order to help the press in Shanghai, and he laid the foundations of the great enterprise. He abandoned a lucrative position for one that never supported his family, and he gave three sons to missions, one to India, and two to China, one of them to a martyr's death. For thirty years Mr. Lowrie was an elder in the First Presbyterian Church of New York City.

Elisha P. Swift was the son of the minister of the Congregational Church in Williamstown, Massachusetts,

at the time of the famous Haystack Prayer-meeting. He was a lineal descendant in the sixth generation from John Eliot, the Apostle to the Indians. After graduation in the second graduating class from Princeton Seminary he was appointed a missionary by the American Board but the dependence of his wife's mother and the financial situation of the Board prevented his going. For a time he served as pastor in Dover, Delaware, where there were but sixteen church-members in a county of 24,000 population in what we foolishly regard as 'the good old days.' Then in 1918 he began his remarkable career in Western Pennsylvania. For 47 years he was pastor first of the Second Presbyterian Church in Pittsburgh and then of the First Presbyterian Church in Allegheny. He was one of the founders of the Western University, now the University of Pittsburgh, and also of Western Theological Seminary. Indeed, for a time he was the entire faculty of the Seminary. He was a leader in evangelism and in all philanthropic movements and social reforms, but above all he was a passionate and indomitable advocate of foreign missions. It was he who conceived and achieved the establishment of our Board.

Our fathers faced the whole world of human life. No area of it was alien to their thought. When as a young agency they sent out their two little bands to India and Africa it was with no small design. They worked with large maps and planned mission-stations a-hundred years ago where our slower feet have not yet gone. Their purposes did not stop with a mere beginning on the West coast of Africa in Liberia. They looked forward to the interior of the continent and to a chain of stations reaching eastward through regions never yet visited, across the breadth of Africa. And in sending the two young men and their wives to India, Elisha Swift's thought swept the whole of central Asia and he

contemplated the missionary occupation of Afghanistan, Bokhara and Eastern Persia and declared, 'if our Society should eventually establish a mission at Selinga Kiatka, or some other spot under the protection of a Christian power, in Asiatic Russia, and another on the borders of China or Tartary, on the great thoroughfare from Peking to Tobolsk and St. Petersburg, these two remote positions would stand towards each other, and the great plateau of central Asia, in the most interesting and powerful relation.'

It was not only the whole geographical world which our fathers contemplated. No area of human life was outside their thought. By the press, the school, the hospital and every agency of human service they sought to meet the intellectual and social needs of men. One of John C. Lowrie's first activities in India was to open a school for boys, and through the century no missions have been more enterprising or more courageous than the missions of our Church in using every method and agency by which the Gospel might be brought to bear on human hearts and human needs.

They founded schools for the preparation of a native leadership. Dr. Lowrie, in his first annual report for the Board, wrote: 'Next to the direct preaching of the Gospel, the attention of the missionaries must be strongly called to the importance of rightly using all proper human means for raising up a qualified native ministry. On this part of the subject it is believed that a serious mistake has existed, even in the minds of most devoted friends of foreign missions.'

The missionaries of the past used education also as an avowed means of evangelization and at the same time regarded it as a legitimate missionary method because it taught truth and diffused light, and all truth they held was God's truth and all light only part of the Light that

is Christ. The view has recently been maintained that 'the time has come to set the educational and other aspects of missionary work free from organized responsibility to the work of conscious and direct evangelism.' On the contrary our Missions hold to principles and policies which justify the judgment of the Lindsay Commission's Report, made after its study of missionary educational work in India, namely, 'The Christian Colleges have never wavered in their determination to set forth Christ to their students. They have never had any doubts as to the central importance of their religious teaching and religious influence.'

So also in the hospital and everywhere. The cup of cold water, the healing of disease, the alleviation of pain, the feeding of the hungry, the care of famine-waifs, and every ministry of sympathy has been offered, not on the plane of human charity or secular philanthropy but in the name of Christ and in the spirit of His discipleship and as a demonstration of the gospel of His love.

As such they have been welcomed the world around and have had their profound effect. Let me cite three unimpeachable witnesses. And they shall be from India where, we are told, the proselyting influence of missionary institutions is most resented.

The first is the present viceroy of India, Lord Linlithgow:

'We cannot leave the subject of the teacher and his training without referring to a movement which offers bright hopes of escape from the difficulties which clog the progress of education. The new scheme for training teachers which has been worked out by the Presbyterian Mission at Moga has been adopted and extended by the Punjab Education Department and now prevails in every training institution for vernacular teachers in the Province. The teachers are trained in community-work and service; they are taught to participate in the healthful activities of village-life and to put their hands to practical use in whatever way they can. . . .

This system of training at Moga is but one example of the valuable pioneering and experimental work accomplished by missions to which education in India owes so great a debt.'

The second witness is the Maharaja of Kolhapur, who in the course of a speech at a dinner in honor of the then Governor of the Bombay Presidency, Sir George Lloyd, referred to his efforts in behalf of the depressed classes and said, 'I would not dwell on the pitiable lot of these communities. I shall only say that I am trying to make them feel that they are human beings and not beasts or anything worse than that. The task has been neither easy nor light. Misunderstanding and organized misrepresentations have both to be faced and fought against. In doing this I must acknowledge the help I have received from the influence of the Christian Missions and especially the American Presbyterian Mission. The selfless work of men like Drs. Wanless and Vail is before the eyes of the people and has its own influence on them. They treat all persons alike, the rich and the poor and those called high and low classes.' And the other witness is an ex-viceroy, Lord Irwin, now Lord Halifax; 'For many years administrators have been under no delusion regarding the greatness of the debt they owe to the splendid work of missions. As one had an opportunity of seeing that work as I was able to see it in India; up and down, under every kind of condition, in crowded cities, jungles or mountains, everywhere devoted men and women, priests, sisters, nurses, doctors, educators, everything going forward under the influence of the Christian faith; one would have no kind of doubt as to the contribution they are making to the work of civilization.' Let competent testimonies such as these answer the criticism of the ignorant, the indifferent, or the antagonistic.

It is inspiring, as we face our world today, to note how



the fathers met the recurrent crises of the past hundred years. No one wishes to minimize the gravity of the situation which we are confronting now. The Indian Missions were shaken by the Mutiny. In 1857, just 20 years after the establishment of the Board, one whole station of its missionaries in India, representing one-sixth of its force, was wiped out. Four families, including two little children, were marched out and shot down on the parade at Cawnpore and \$150,000 worth of missionary property was destroyed. The standing committee on Foreign Missions of the ensuing General Assembly of 1858 declared; 'the year now drawn to a close presents some features in painful contrast with the encouraging aspects of its commencement. The commercial revulsion which has passed over the country has fallen heavily upon the churches, and seriously affected the various causes of benevolence. The Sepoy mutiny in India resulted in the violent deaths of eight missionaries and two of their children and in the destruction of a large amount of mission-property. Five missionary labourers have died in other parts of the field over against two of last year. The work continues suspended at one of the principal stations in China. And a considerable number of missionary labourers have withdrawn from the field either temporarily or permanently on account of enfeebled health!' What did the Church do? The Assembly unhesitatingly summoned it to make greater sacrifices, to repair all losses, and to enable the Board to 'enter promptly the new fields for missionary enterprise in portions of the earth heretofore inaccessible, and that they may improve the prospect of enlargement of the missionary area in those which have heretofore been only partially occupied.'

In 1861 the Civil War rent the Church asunder, absorbed the thought and sacrifice of the nation and

disarranged all economic relations. Did the fathers accordingly abate their missionary activity? On the contrary, the General Assembly of 1862 rejoiced in the appointment of a larger body of new missionaries and, 'in view of the present state of the world and the encouragements by which a Divine Providence is beckoning us onward,' called upon the Church to provide all that was needed for the cause.

In China the work has been shaken again and again by disaster; by the Taiping Rebellion, by the Boxer Uprising, by the Lin Chow massacre, by the anti-christian movement, and now by the Japan-China war. And again and again the work has been hampered by deficits, but never did the fathers flinch or retreat. I have here now the letters which the Board sent to the Missions in 1895 regarding the lessons to be learned from the heavy deficit and retrenchments following the financial depression and panic of 1893. In the next thirty years the Board's scale of operations quadrupled. Every set-back or retardation is only a summons to fresh sacrifice and iron resolution. It has been so always in the past. It must be so always in a future worthy of the past.

There are four other characteristics of our missionary history of which I would speak briefly:

1. The first is the clear and steadfast evangelical fidelity of the past. The missionaries sought and sent by the Board have been true and sincere Christians. One of the earliest records describes a desirable candidate as 'of strict integrity, ardent piety and respectable talents.' Dr. Charles Hodge, who was president of the Board just before the reunion of the Old and New-School Churches recognized that there was room in the Church for more than one type of mind and point of view and the ministry of our Church at home and abroad

has been the richer for this variety; but beneath all the variety there has been and is the unity of immovable loyalty to the Gospel of the New Testament.

2. The second characteristic of our work has been its evangelistic fidelity and joy. The Missions have built solidly with what they believed to be essential institutional equipment and it must be admitted that sometimes this has been heavy and encumbering but within it and through it there has been the glow of a great and far-reaching evangelism. Our business has been to preach the Gospel by word and deed, to make Christ known. Thousands of men and women have done what may be best illustrated by a single life and its influence. 'The life of one of the pioneer missionaries in this district, Dr. Hail, is an inspiration to us,' wrote one of the younger missionaries in Japan. 'He and his wife died more than five years ago but his name is still known in every home in the Ken, I believe. He went from house to house telling the story of the Gospel. In the early days Christianity was not known by its right name at all but was called "Hail's religion." In the three months we have been here, literally dozens of people in unexpected places have expressed admiration for Dr. Hail. He and his wife are buried in a Japanese cemetery about ten minutes' walk from our home. Not one English word is engraven on the plain stone marker. In addition to their names in Japanese there is written, "For me to live is Christ and to die is gain."'

3. In the third place our Missions have pursued throughout the world a wise, deliberate and sustained missionary policy. A contributed article in one of our Church-papers some time ago, spoke of our foreign-mission work as, 'fumbling along.' Nothing could be further from the truth. We have known what we were about from the beginning and we know today. As the

Manual of the Board says in language which other Missionary Boards have adopted, 'The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate so long as necessary with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ.'

This is what we have been doing for a century, and half-a-million living converts and twelve autonomous and independent national churches, with thousands of congregations, exist as witnesses to the effectiveness and fruitfulness of the work under the blessing of God.

4. Lastly, we honor tonight a century of as fine and unselfish devotion as has been known in history. A roll of five-thousand foreign missionaries of our Church could be unrolled here. Many of these names are famous names. They will go down in history in the annals of the countries which they served. But most of them are the names of men and women unknown to fame. These names are forgotten, though they stand recorded on the honor-roll in Dr. Brown's noble story of the 'One-hundred Years.' We recognize them today as among the immortal great though they be unknown.

We too hold the heresy of one our best loved and useful missionaries of the present day who writes; 'I am so much of a heretic in the face of present plans and propaganda that I believe the strength of the missionary cause is in the common men and women who simply know how to live and serve.' To that company each one of us can belong.

Every consideration that was valid a century ago, and to which our fathers responded when they established this Board, is valid with even deeper sanctions and more tragic significance today. The Gospel is unchanged.

Jesus Christ is the same yesterday, today and forever. The good has grown but so also has the evil. The morning cometh but also the night; but the night need not come. There can be a dawn that will endure. There is a bright and morning star and there is a Sun of righteousness. It is our business and our privilege to prepare for them. This is the call of this Centennial.

7 November 7, 11:00 A.M. By Dr. Cotton

### GIFTS TO THE CHURCH

**I**N THE dedicatory service, before the sermon, announcement was made of gifts to the Church for memorial objects.

#### I. Gifts made in previous years.

##### A. Windows.

1. In the east wall of the Auditorium, five casements showing Jesus with children, given in memory of Major Wilbur Fisk Goodspeed, (1836 to 1905)
2. In the south wall, a window with central casement, showing the boy Jesus with Joseph and Mary, in memory of Andrew and Elizabeth Timberman.
3. In the south transept, five casements with allegorical figures; as memorials, in order from the east; the first and fifth to Mrs. Martha Greene Prentiss; second to Abram Sharp, (1819 to 1893), and Harriet Rees Sharp, (1832 to 1888); third to David Taylor and Margaret Livingston Taylor; and fourth to John Merrill Nichols, (1851 to 1894.)
4. In the west wall, three casements showing Jesus with Mary and two angels beside the

empty tomb, in memory of Milbury M. and Martha K. Greene.

5. In the east wall of memorial corridor, two casements; that to the north being in memory of Nancy Barton Wolfe, (1830 to 1906), and that to the south, of Mary Spooner McCortle.
- B. The marble corridor at the east end of the building.
1. Roster, on north wall, of 174 members who served in the world-war.
  2. Bust of Dr. James Hoge.
  3. Marble plaque, in memory of Oren Newton Dages, M.D., with his figure in relief, holding a child.
- C. Portions of the Church-edifice named by action of the Session.
1. Copeland Memorial, the northwest wing of the building, remodeled with rooms in basement and on two other floors, for the School, in memory of Foster Copeland.
  2. Palmer Memorial, the northeast wing, in memory of Dr. Samuel S. Palmer.
  3. Palmer Hall, the room on the ground-floor commonly known as the parlor, having on its west wall the portrait, described elsewhere, of Dr. Palmer.
- D. Gifts from endowment-fund, from estates of,
1. James Gaylord Baldwin,
  2. Johnston I. Eccles,
  3. Mr. and Mrs. Edwin F. McManigal,
  4. Mrs. Minnie Shinnick,
  5. Mrs. Ida M. Stribling,
  6. James B. White.
- E. Other objects.
1. Bible on pulpit, in memory of Frank D. Price.



2. Plaque, formerly in choir-loft, in memory of Robert Dobbie McDonald.
3. Two hymn-boards, in memory of Mr. and Mrs. Leslie E. Woodruff.

## II. Gifts made in 1937.

### A. Parts of the edifice.

1. Chancel with furniture, in memory of Frederick W. Crawford.
2. South transept, in memory of Roderick H. Wilcox.
3. Chapel, in memory of Torrence John Parrish.
4. Primary Department of School, in memory of Mr. and Mrs. James B. White.
5. Children's door in Beginners' Department, in memory of Robert Baird Woodruff and Jane Mary Woodruff.

### B. Furniture.

1. Cross in chancel, in memory of Frank B. Rutledge Jr.
2. Baptismal font, in memory of Emanuel F. Badoux.
3. Communion-vessels, in memory of Aurelius Bell Adair.
4. Moller organ, in memory of Nancy Barton Wolfe and Robert Frederick Wolfe.
5. Baldwin piano, given by Suturia Guild.
6. Pews, in memory of Caleb Lodge McKee.
7. Furniture in Beginners' Department, given by Cotton Guild.
8. Furniture in High-school Department, in memory of Zillah Atkinson High.
9. Bulletin-board in corridor, given by Business-and-professional Women's Club.

### C. Other objects, not yet designated but provided for by gifts, including \$500 from Palmer Guild.

## THE BUILDER

*I Corinthians 3:10, 11—According to the grace of God, which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ.*

WE ARE gathered here this morning to rededicate this Church as a place of divine worship. It is a service of joy for all of us. We are thinking of the dreams that for some go back across the years. We are thinking of the devotion and sacrifice of many noble givers who have made possible this achievement. We have a just pride in that which our own labors have accomplished. We rejoice in the beauty of this place. All the wistful longings of our faith, all our aspirations for the best in life, all our eager search for God, all our confidence in Him, all our desires for a redeemed humanity, somehow find expression in this house of God that we have reconsecrated to Him.

Our thought this morning is centered in the text just read from the Apostle Paul. The church, so runs the text, is itself like a building. At first the simile seems inept. A building is made of stone, brick, mortar and wood. To construct it, you have to know the principles of engineering and fire-prevention, the mathematics of building construction, the laws of design and architecture, the principles of decoration and color. What has all this to do with a church that is made up of living people? Stone, brick and mortar are dead. They follow one set of laws; but human beings are understood by an altogether different set. People are a strange combination of half-hearted desires that often conflict, of thoughts that are often confused, of resolves that are often defeated, of feelings that frequently betray selfishness and of a deep-seated but never-sated thirst for God.

What has a thing so grossly material as a building to do with the intangible realities of the world of the Spirit?

Yet a building itself is made up of intangibles. To be sure, the building must obey the laws of material construction. As one minister put it: 'A poorly ventilated room may quench the Holy Spirit more effectively than a whole flock of sins.' But the real meaning of a building is to be found in the realm of the Unseen. What does any building mean? Well, what does your home mean, the restful corner where you settle for a quiet evening of relaxation, the dining table which is a place of cheer, the kitchen, a place of work? What a home means is determined by the memories that are gathered there, by the children's laughter, by the sorrows you have borne there, by the experiences that there are centered. It is so with the Church. In this sense of the word, the real meaning of this building is not apparent today. It awaits creation. There is a rawness about any new building. In a larger sense, we could not rededicate this Church today. Its meanings wait to be written in the minds of human beings through the experience of the years. Its larger dedication, its real hallowing, will come through living experience when this Church becomes a scene where men and women and little children have met with God.

As the years pass by, this Church will be hallowed and made a sacred place, not by reason of any form of dedication that we have here observed today. It will be sacred precisely as here memories are built up in the years to come. What children will recall that here they learned the answers to life's supreme mysteries; that here they learned to know Jesus Christ as their faithful companion and friendly Master; that here their feet were set on the path to genuine security; that here they learned the greatest adventure, the adventure of living

with God? What men and women in the years to come will hold dear this place because here they bowed in worship, their souls fairly trembling with reverent love and awe before the majesty and goodness of God? What men and women will recall that here they stood in the presence of God and took the solemn vows of the Christian faith, that here the wondrous mystery of God's goodness began to dawn and grow in their minds? What men and women in years to come will remember that in the chapel or sanctuary, they pledged their vows of love in marriage until death do them part; that here their homes received the blessing of God; that here the life of home was fed and nourished from the fountains of immortal love? What parents will remember this room as the place where little ones were dedicated to God and they dedicated to the sacred task of parenthood through the sacrament of baptism? What burdens breaking and crushing the souls of men will here be lifted? What aching souls will here find comfort? What darkness and uncertainty will here give way to the light of God's truth? What fears will here be dispelled? What deep and persistent sins will here be forgiven? What chains of vicious habit will here be broken? What light will here shine to make the path of duty clear? Ah, and much more, what living fellowship, what ennobling friendship, where friend meets friend upon the highest level, will here be experienced? What communion of saints will here be established? And still much more; what visions of human suffering will here be caught? What burdens of blighted humanity will here be taken on strong shoulders? What visions will we catch of the Master of men who looks out upon the multitudes, who sees the influences of sin, the crimes of foolishness, the stains of passion and self-will, the multitudes who struggle to find light, the terrors of greed and

selfishness, the anguish of dishonesty and untruth; I say, what visions will here be caught of the Master of men by loyal followers who shall give themselves to bear their crosses for the sins of the world? What these newly remodeled rooms really mean must await those coming days when the very walls will be alive with memory; when to enter this room will make you humbly aware of the presence of God, because it is here that you have met God so many times before. A building like this is, after all, made up of intangibles. While today we celebrate its completion, its real meaning waits to be created.

After all, how apt is the meaning of our text! The church is precisely like a building that is being constructed. For one thing, *we* never lay our own foundations. As the Apostle put it, '*I laid a foundation and another buildeth thereon.*' We are often afflicted with the notion that the work we do is original; that the stone that we lay is by far the most important in the structure of life. What a foolish conceit! Everything that we do and say, every contribution we make to life is built on foundations that are rooted in the very dawn of history. What a debt we owe to the past! For the civilization we enjoy we are indebted to the inventions and discoveries of countless men and women whose years have long since been numbered. The very language that we speak is not our own creation but is heavy with the history of centuries that are past. The institution of home and of marriage has been established through ages of painful and costly experiment. Our government we did not create. Its strong foundations were laid by wise and far-seeing men whom you and I have never seen. For all the moral fibre of our day, for the things we will not do, for the words we will not speak, for all the honesty and integrity that live in our life, we are in-

debted to well-laid foundations whose builders belong to a dim and distant past. For the very religious life which holds our society together, we depend upon foundations laid through long centuries of heroism and devotion.

That is why we have celebrated our fiftieth birthday during these past weeks. We do well to think about the foundations on this the last day of the celebration. We heard it in that exquisite pageant the other night. We saw the heroism of that strong man of God, the Apostle Paul, who heard the call to come over into Europe. We saw the fidelity of the Middle Ages that preserved the light and truth for centuries yet to come. We saw it in the Reformers who clung not to the prize of life but hazarded suffering for freedom of conscience. We saw it in the missionaries who first came to Columbus when it was nothing but a village on the west bank of the Scioto. We saw it in the work of Dr. James Hoge, the pastor of the first Church of any denomination in this city, to whose vision and courage Columbus owes a debt that can never be paid. We have seen it in the rather brief history of our own Church, in the fidelity of Mr. and Mrs. Adair who first gathered in their own home, on Jefferson Avenue, Sunday-afternoon classes of boys and girls in a day when it was too far for them to go from the east end of the city to the center of town. We have seen it in the fine sacrificial loyalty of men and women who time and again have given of their means to make this Church possible. We have seen it in the life and character of Foster Copeland whose best thoughts and deepest loyalties centered about this place. We have seen it in the long pastorate of Dr. Palmer who spent a great portion of his life and poured out the rich treasures of his warm heart and clear mind in building here a church of strong love and courageous honor. We



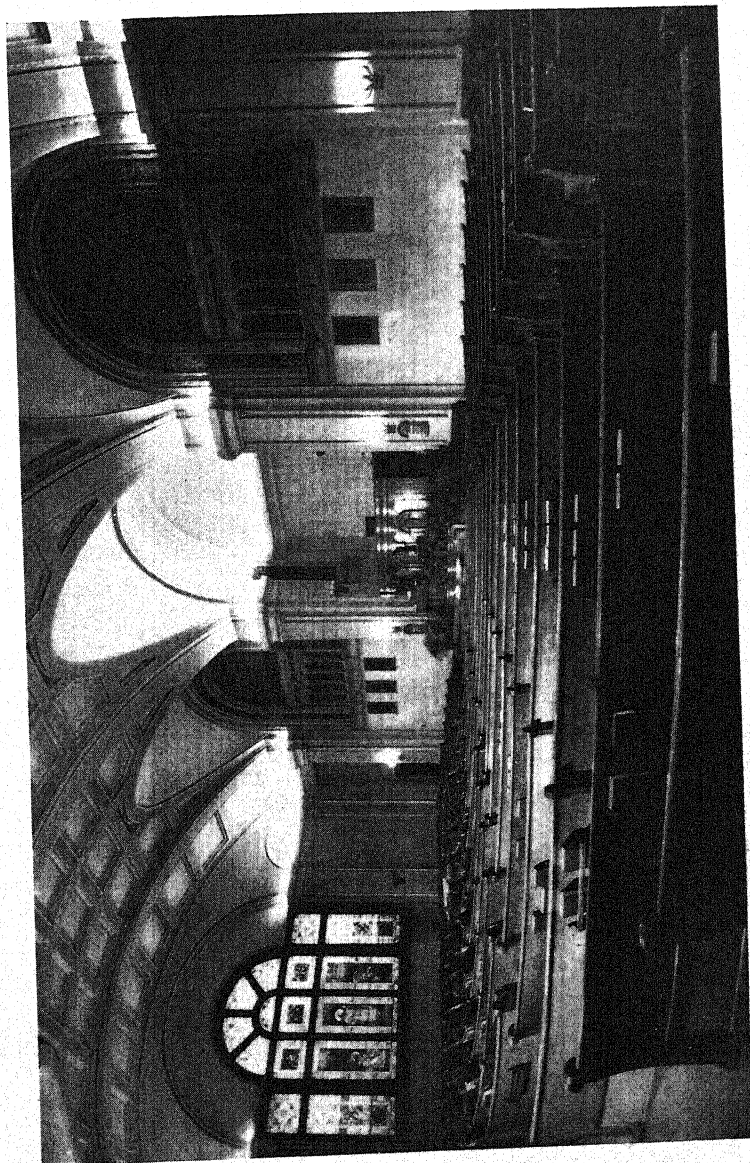
have felt rather than seen all the noble deeds, the courageous loyalty, the loving devotion of the hundreds of men and women who have served here in obscure places. No, we do not build on our own foundations. For those who have gone before us the Apostle speaks when he says, 'I laid a foundation, and another buildeth thereon.'

But the chief foundation of the Church is not in any human history, however fine and noble it may be; 'For other foundation can no man lay than that which is laid, which is Jesus Christ.' What is the chief work of the Church? Why is it indispensable to the community? It must answer the deepest question of all; does life have a meaning and a purpose? This is the supreme need of the human mind. Behind and beneath all our intellectual questions this is the supreme question: does the world mean anything? Does life have a direction? You will not find a satisfying answer apart from Jesus Christ and the God whom He revealed. We need to have some word from God Himself. Our human minds are not equal to the task of unraveling life's mysteries. Without God's word we remain in darkness. Jesus is Himself the full word of God. We need someone to reveal man to himself, to show us all the capacities that are latent in man, and what a man can become when he is fully committed to God and His purposes. Where will you find that ideal save in Jesus? Among the devotees of every religion under the sun, you will find men and women gladly confessing that Jesus is the noblest man that ever lived. Every human being needs understanding. We want someone that knows us through and through. Our human companions know us only partially, but there is One who understands our burdens; Who knows what pain and sickness are; Who knows the lure of temptation; and Who understands the dark experience of death. He is the living, crucified and risen Lord. We

need forgiveness, too. Every one of us suffers from a bad conscience. We need someone who can stoop to our weakness, who can bend to the lowest and darkest sin that ever has been committed and who keeps the moral law intact, yet offers to us complete forgiveness. Where can you find that save in the Cross of Christ? How our institutional life needs Him! We need Him in our homes. What is the chief difficulty with marriage and the home today? It is rooted deep in the failure of human character, in the lovelessness and littleness which only the Christ can heal. We need Him in our economic life! It is not the Church's business to offer specific economic reforms. It is the Church's business to insist that Jesus is the rightful Lord of all human relations. In our hearts, we know that only the Spirit of Christ is equal to all our ghastly turmoil. We need Him in the world of nations as we stand facing the threat of new wars. We know that the hurt of humanity is deep. We need Him as a leader to whom we may give our supreme loyalty. In various totalitarian states today, men, women, and youth are throwing themselves with wild enthusiasm and fierce joy into the arms of a leader. They want someone to whom they can commit themselves. There is only one leader to whom it is safe to give ourselves in complete commitment. Indeed He is the chief foundation. Without Jesus the Church has no message. With His teaching to inform us, His character to persuade us of God, His cross to reassure us, His risen triumph to conquer fear, His call to adventure to give purpose and meaning to life, we have our task and place in the world clearly defined.

As we turn to face the next fifty years, our minds must be filled with gratitude for the past, and to each of us there must come the demand for new consecration to the building that is not made with hands. 'Let each man

take heed how he buildeth.' In the erection of a building, there is no detail too small to count. Every particle of stone, every bit of wood, every detail of decoration has its part. So in the building of the Church and of the larger intangible Kingdom, you and I are builders. All too often the stuff we are building is cheap and shoddy. It is not the size of the stone we lay that matters, it is the fidelity with which it is laid. Every unclean deed, every harsh word, every foolish and ill-considered enterprise, every narrow interest, every moral defeat, every failure to be sensitive to the mind of Christ, however small, however narrow the sphere of our influences, does tear down; but every honest life, every kindly gracious deed, every noble purpose, every courageous act, however small, is built on the true foundation. Every gracious home where children grow up in glad freedom and in the atmosphere of Christian character, is a stone of tremendous importance. Every little child that is taught to face life in the spirit of Christ; that catches the vision of fair play; that learns the beauty of unselfishness, every one counts. Every generous gift, whether it be large or small is a stone truly laid. Every redemptive and forgiving kindness is a strong addition. Every fresh surrender to God, every honest repentance, every heartfelt prayer counts. We are builders whether we like it or not. We do not live to ourselves. A building like this is made up of thousands of little units. So the building of the Kingdom of God in the home, in the city, in the nation, in the world, is made up of humble little parts which you and I contribute. The foundations have been laid well. When fifty years from now men pause once again to tell the story of this Church, may it be said of us that we have been faithful builders.



THE AUDITORIUM AS USED TILL 1937

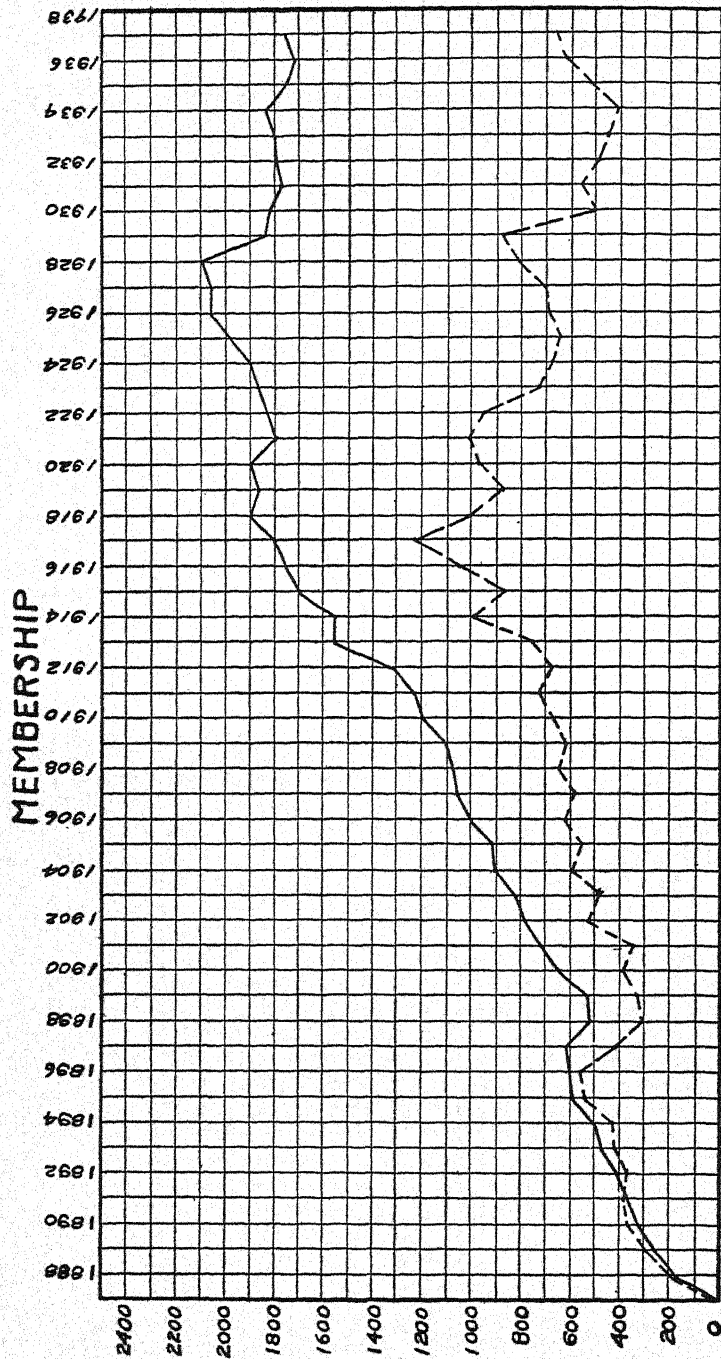
Viewed from the southeast.





**TABLE OF PROGRESS**  
From Reports to the General Assembly

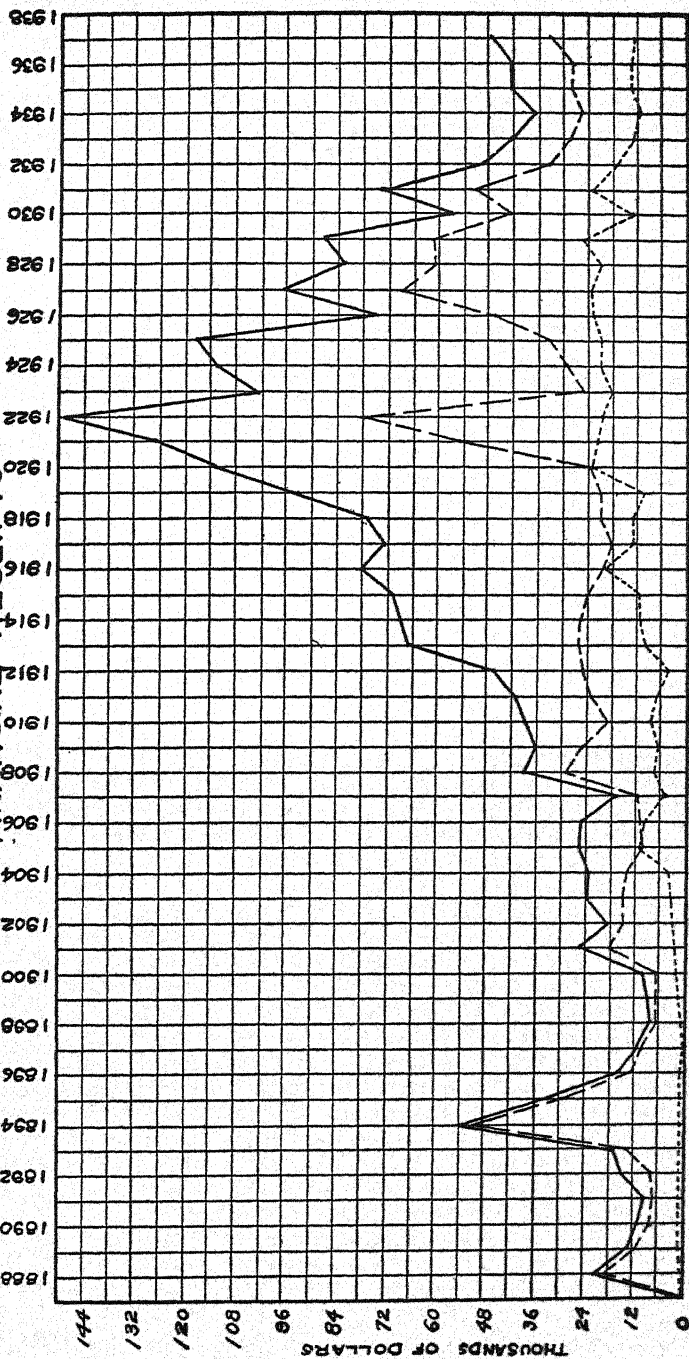
YEAR	MEMBERS				BAPTISMS		RECEIPTS			
	OF CHURCH			OF SUNDAY- SCHOOL	Of Adults	Of Children	Current	Special	Benevolent	Total
	Total	Year's Addition	Year's Loss							
1888	176	176	2	195	2	7	\$ 19,612	495	495	20,107
1889	245	71	23	293	7	9	11,893	1,285	1,285	13,673
1890	322	100	13	359	7	14	8,064	475	1,655	10,194
1891	360	51	22	375	8	10	6,915	920	1,685	9,520
1892	409	71		365	6	15	8,000	6,293	1,475	15,768
1893	460	68	17	417	10	5	14,000	900	1,575	16,475
1894	501	85	44	425	13	14	51,792		1,072	52,864
1895	592	121	30	550	15	5	29,573	1,183	1,245	32,001
1896	604	45	33	550	2	6	13,658	514	1,286	15,458
1897	617	41	28	410	3	6	9,969	105	999	11,073
1898	534	21	104	313	1	4	6,498	159	727	7,384
1899	543	31	22	328	2	8	6,235	171	1,230	7,636
1900	647	133	29	394	2	5	6,429	353	2,552	9,334
1901	710	109	46	345	3	4	18,360	3,000	3,751	25,111
1902	781	107	36	526	16	8	15,763		3,906	19,669
1903	833	103	51	485	9	11	15,800	4,000	3,950	23,750
1904	913	154	76	589	17	9	14,400	4,160	4,773	23,333
1905	921	126	118	558	12	9	10,101	4,414	11,158	25,673
1906	996	118	43	627	4	4	10,842	4,147	9,901	24,890
1907	1,048	92	44	584	28	6	11,900		4,422	16,322
1908	1,073	57	32	652	7	13	28,700	3,100	7,800	39,600
1909	1,103	94	64	635	7	13	25,238	5,230	6,200	36,668
1910	1,197	147	53	666	30	23	19,175	12,051	8,016	39,242
1911	1,228	71	40	730	16	8	23,272	12,400	6,277	41,949
1912	1,314	134	48	674	24	9	26,513	15,820	4,112	46,445
1913	1,558	297	53	759	67	29	26,500	31,650	9,200	67,350
1914	1,567	65	56	995	12	17	26,364	32,120	11,038	69,522
1915	1,694	176	49	868	15	17	24,059	35,000	11,489	70,548
1916	1,741	119	72	1,042	1	9	20,973	37,000	20,591	78,564
1917	1,797	114	58	1,217	10	20	18,228	40,424	14,381	73,033
1918	1,901	159	55	1,004	19	15	21,500	40,655	14,475	76,630
1919	1,868	43	76	883	1	7	21,642	61,435	10,733	93,810
1920	1,904	117	81	967	15	15	23,842	65,000	23,435	112,277
1921	1,804	121	221	1,001	11	29	55,051	50,000	22,892	127,943
1922	1,830	88	62	951	4	9	79,490	50,000	20,318	149,808
1923	1,865	118	83	735	11	14	24,900	60,000	18,700	103,600
1924	1,895	71	41	682	16	17	29,656	60,000	21,476	111,132
1925	1,975	136	56	650	9	15	33,188	62,587	21,644	117,419
1926	2,057	149	67	691	14	16	46,477	6,000	23,189	75,666
1927	2,058	56	55	703	3	8	69,822	2,747	23,483	96,052
1928	2,096	90	52	812	10	31	61,096		21,500	82,596
1929	1,838	72	330	861	16	32	61,620		25,515	87,135
1930	1,823	50	65	507	3	7	43,436		14,445	57,881
1931	1,777	121	167	553	7	24	51,444		23,317	74,761
1932	1,799	103	81	493	13	33	33,471		16,093	49,564
1933	1,800	54	53	459	6	26	28,800		13,800	42,600
1934	1,834	106	72	437	11	44	26,000		11,769	37,769
1935	1,749	65	150	512	28	36	28,500		14,154	42,654
1936	1,727	80	92	637	10	23	27,988		14,318	42,306
1937	1,747	108	92	659	11	43	33,600		13,724	47,324
Total		5,004	3,257		557	761	1,330,349	714,508	527,226	2,572,083
Yearly Average	1,077	100	65	622	11	15	26,607	14,290	10,545	51,442



LEGEND: CHURCH-MEMBERSHIP ———; CHURCH-SCHOOL MEMBERSHIP - - - - .



# FINANCIAL RECEIPTS



LEGEND OF RECEIPTS: CURRENT — — — — —; BENEVOLENT — — — — —; TOTAL — — — — —.



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*Abbreviations:* C., Charter-member; D., Deacon; E., Elder; O., Organizer; T., Trustee

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